

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—On April 28, President Hoover sent a special message to Congress. Busy with the debate on the confirmation of Judge Parker, the Senate filed the message without reading, but in the

The President's Message House it was read and assigned for consideration to six different committees.

In terms which may fairly be styled peremptory, the President requested the enactment of certain legislation, necessary "if I am to perform the high duty which falls upon the Executive of enforcement of the Federal laws." The five bills referred to by the President are those to transfer certain Prohibition activities from the Treasury to the Department of Justice; to relieve congestion in the Federal courts; to increase Federal prison accommodations and to provide for a parole system; to establish a unified patrol along the border, and to give the District of Columbia new Prohibition legislation. Thus all the bills are connected with enforcement of the Prohibition legislation, but the President observed that "less than one-third of Federal prisoners are due to Prohibition." Unfriendly critics have observed, however, that for a statute ten years old, this is a fair crop. Following the President's message, it was said that the Administration was determined to use every means at its disposal to check crime.

On April 27, Mr. Julius H. Barnes, chairman of President Hoover's National Business Survey Conference, presented a report. It is the belief of the Conference that "large American industry is fully carrying out the construction program forecast last December." Credit was easier, production had been adjusted, and while cautious merchandising policies would be necessary, the outlook on the whole was good. On the following day, however, the optimism thus displayed was hardly endorsed, when the Senate enacted two bills dealing with unemployment, sponsored by Senator Wagner, of New York. One of these measures creates a Federal employment-stabilization board, and the other a bureau of statistics in the Department of Labor, charged with the duty of collecting data on unemployment. At the annual meeting of the Chamber of Commerce of the United States at Washington on April 30, the report of Mr. Barnes was attacked and defended. Secretary of Agriculture Hyde and Representative Fort, of New Jersey, replied to a number of criticisms which charged that the Federal Farm Board was merely a price-fixing contrivance and an example of undesirable Federal interference with business.

The fight against the confirmation of Judge Parker began in the Senate on April 29, at which time it was conceded that the issue was still in doubt. Senator Borah

The Parker Debate led the attack, while Senator Overman, of North Carolina, opened the debate with a plea for confirmation. Senator

Overman praised Judge Parker as a man and as a jurist, said that the South was entitled to representation on the Supreme Bench, and read recommendations from the Governor of North Carolina and from the president of the American Bar Association. Judge Parker, he contended, could not favor corporations, because "he loves the plain people, is one of them." As to his alleged hostility to the Negro race, it was, probably, a hostility shared in common "with every other man in his State." On April 30, Senator Wagner, of New York, attacked Judge Parker because of his attitude on public utilities, labor, and the police and taxing powers of the States. Continuing the opposition, Senator McKellar, of Tennessee, read a letter in which J. M. Dixon, Assistant Secretary of the Interior, writing to Walter H. Newton, one of the President's secretaries, advised the appointment of Judge Parker as a means of strengthening the Republican party in the South, and suggested that this view be brought to the attention of the President.

The official copy of the naval treaty was presented to the President by Secretary Stimson on April 30, and

on May 1 the President sent it to the Senate. Senator Robinson, a member of the delegation to London, was given an informal reception on his entrance to the Senate chamber. A recess was taken, and Senators Harris, of Georgia, and McNary, of Oregon, escorted him to the rostrum of the Vice-President, where brief speeches were made by the Republican leader, Senator Watson, of Indiana, and Senator Walsh, of Montana. In his conference with the representatives of the press, Senator Robinson said he would support the treaty.

In a speech to the United States Chamber of Commerce in convention at Washington on May 1, the President expressed his confidence that we had safely passed through the worst of the economic storm, "and with continued unity of effort we shall rapidly recover." Capital, he said, had become steadily more abundant, while "the acceleration of construction programs has been successful beyond our hopes." There was, however, a most serious defect in the credit system. The building of homes had decreased sharply, because easy, yet proper, extension of credit for this purpose could not be secured. Some unemployment remained, but it was steadily decreasing, and the outlook was bright.

Austria.—Chancellor Johann Schober of Austria visited France and England on a good-will mission. Dr. Schober stated that he was anxious to express his gratitude for the help which these two countries have given at various times in the restoration of Austria's financial stability and especially for the considerate treatment of the Austrian case in the application of the Young plan. The Chancellor's mission was said to have for its ultimate aim a new Austrian loan. Recently he concluded a treaty of friendship and arbitration with Italy thereby removing the effects of friction on the frontiers of the two countries. Dr. Schober also entered into a commercial treaty with Berlin. In this connection it was significant to note the condition attached by the Austrian Government to an agreement with France permitting the employment of 15,000 Austrian workmen in France during the next three years provided these men are not employed in building the system of fortifications with which France intends to defend her Eastern frontiers against Germany.

China.—Reports from Canton and Shanghai evidenced that Reds, bandits and other lawless elements overrunning the Kiangsi, Kiangsu, and Chekiang provinces were doing much damage. On April 24, American Catholic missionaries were reported in grave danger at Kanchow, though assurances were later given through the State Department, on advice from the American Consul General at Hankow, that General Ho Yang-chiang, Commander of the Nanking forces in Hankow, had received reassuring reports as to their safety. Advices indicated that in conflicts between the unruly elements and the Chinese troops hundreds had been slain, and that the burning and looting

of villages was widespread. Meanwhile, Russian Soviet assistance was being received by the Communists. To counteract the Red activities in Shanghai, raids were made by the police on a number of Communist bases in the foreign settlement. In consequence nearly 200 arrests were reported and the seizure of a great quantity of leaflets and other propaganda. Martial law was proclaimed May 1 in Shanghai, as it was feared that reactionaries were working under the cloak of Labor agitation. An Associated Press dispatch, on April 29, from Shanghai recorded that two American priests of the St. Columban (Nebraska) Mission were kidnapped and shot when bandits looted Sientaochen, Hupeh province. The priests were believed to be Father Patrick Lissan and Father Francis Murray.

Czechoslovakia.—Celebrations on a grand scale for the sixtieth anniversary of the foundation of the Slovak "Society of St. Adalbert" were announced for August 1 to 5, of this year, to take place in Trnava and other larger towns of Slovakia. The Society with a membership now of 82,000 gave the Slovaks their first translation of the Bible, is the foremost Slovak publishing house, and has built a spacious home for its work. American Slovaks have greatly aided in its work.

France.—Parliament adjourned for six weeks on April 26, after a practically continuous session since October 22, 1929. The period witnessed the fall of the Briand Cabinet, the first Ministry of M. Tardieu, the formation and immediate defeat of M. Clémentel's Cabinet, and M. Tardieu's second incumbency. In addition to passing France's largest peace-time budget, and reducing taxes by about \$70,000,000, the Government during this period negotiated The Hague settlement and steered it through both Chambers, and took part in the London naval conference. The most important piece of internal legislation was modification of the social-insurance bill to make it more acceptable to the Right and Center parties.

Ten thousand Catholic laymen took part in the Verdun meeting of the National Catholic Federation on Easter Monday, and listened to a series of addresses dealing with various aspects of Catholic Action, especially the defense of their educational rights, and the promotion of social justice and charity.—At Rouen, April 24-26, was held the national congress of the Federation of Diocesan Associations of Free Education, attended by a large number of the Hierarchy and clergy, and delegations of teachers from all parts of France. The discussion dealt largely with the popularization of the principles of Christian education set forth in the recent Encyclical of the Holy Father.—The Catholic Association of French Youth held its national congress at Nancy, April 24-27. Rural life, labor problems, education and research were among the topics of discussion. Special emphasis was laid on the spread of the Church's social teaching among the younger workers in industry and agriculture.

The Naval Treaty

The President On Prosperity

Schober's Mission

Slovak Anniversary

Recess for Parliament

Catholic Action

Red Activities

Germany.—The German Nationalists averted a party split when a caucus meeting reached a compromise on the members who defied Dr. Hugenberg and supported Chancellor Bruening. A resolution adopted

Varia

by four-fifths of the assembly showed a tendency to defend the action of the thirty-one Westarp members who supported the Bruening Cabinet in defiance of Dr. Hugenberg. It was stated that their action "was made in good faith and dictated by concern over the stringent agrarian situation."—The German Foreign office answered the Polish note protesting an increase in German import duties on agrarian products, which became law with the passage of the agrarian program by the Reichstag about a fortnight ago. Although the official text was not made public, it was learned that Germany had pointed out that the increased tariffs were emergency measures which in no wise invalidated the commercial convention signed at Geneva March 24.—The Reich press was unanimous in praise of President von Hindenburg on the fifth anniversary of his election. At the express wish of the President there was no official celebration, but many telegrams and expressions of loyalty were sent to him on this occasion. The President will be 83 years old next October and his term of office runs for another two years.—The new theater for the decennial Passion Play at Oberammergau was solemnly dedicated by Cardinal von Faulhaber, of Munich, who said that the Passion Play was fulfilling a world mission at a time "when the Holy Cross was being destroyed and banned from hearts through the hatred of Soviet dictators."

Honduras.—According to an Associated Press dispatch, the Ministerial crisis, which began in the middle of March and resulted in the acceptance of the resignation of

Cabinet
Crisis
Adjusts

Finance Minister Diaz Chavez, was reported near solution. It was anticipated that President Colindres would decline to accept the resignations which had been tendered him and confirm all the present Ministers in their portfolios. It was understood that the Ministry of Finance would temporarily remain in the hands of Under-Secretary Miguel Oquell Rodriguez, but that a new Minister would soon be appointed. The rest of the Cabinet included Jesus Ulloa, Foreign Affairs; Salvatore Corleto, Public Works; General Vicente Fosta, Interior; Jose Maria Ochoa Velasquez, War and Navy; Celeo Davila, Education.

India.—A strict censorship of news was exercised over the disorders in the Peshawur district. During the rioting, it was estimated that there were sixty-five persons

Discontent
Fostered

killed and about 150 wounded. British and Indian troops were on guard about the city, and European women and children were removed to places of safety. Fear was expressed that the hill tribes, who have no nationalist affiliations, would take advantage of the disturbances for looting the country. Throughout the rest of the country, the civil-disobedience campaign was carried out without violence. Thousands of volunteers publicly flaunted the salt

laws, and demonstrations of large size were held in some of the cities, especially in Bombay, where the Gandhi followers paraded through the streets. Mahatma Gandhi again insisted on his policy of non-violence and non-resistance, appealing for martyrs for the cause. He declared that he realized that his campaign would not bring about independence, but that it would prepare the people to secure it. Lord Irwin issued a proclamation for the control of the native press. He blamed the Indian press for the development of the civil disobedience campaign into a "violent resistance of constituted authority." The new ordinance invoked and added several clauses to the 1910 Press Act. Additional provisions made it an offense for the papers to encourage or incite any person to interfere with the administration of the law or to refuse payment of taxes, to induce public servants to resign office, and to promote feelings of "enmity or hatred between the different classes of His Majesty's subjects."

Ireland.—Despite the indignation expressed by the Catholic Bishops and the opposition of Joseph Devlin, leader of the Nationalists, the Education Amending bill

Catholic Rights
Flouted in
Six Counties

passed the second reading in the Northern House by a vote of 31 to 11. By the Act of 1923, religious teaching in Government-supported schools was prohibited. To this, both Protestants and Catholics objected. The present Amendment makes "simple Bible teaching" compulsory in all schools. This was a concession to the Protestants, for, as the Bishop of Down and Connor pointed out, "simple Bible teaching is based on the fundamental principle of Protestantism—the interpretation of Sacred Scripture by private judgment." Further discrimination was made in the matter of educational grants from public funds. There are these classes of schools: (1) Those transferred or provided by local educational authorities; (2) those managed by Four-Two committees (four representing the trustees of schools and two representing educational authorities); (3) voluntary schools under private managers. Support of the first two classes comes from public funds; one-half the cost of running expenses is granted to the voluntary schools. Catholics have refused to hand over their schools to the Education authorities and have found that the Four-Two Committee plan resulted, because of the Protestant majority in the councils, in destroying the Catholic influence in the school. Through these committees, which are wholly Protestant, the Protestant schools could be transferred without losing their religious identity, and thus could obtain full public support. Though the Protestants dominate politics and education, Catholics form the largest group both in population and schools in Northern Ireland. The percentage in the schools follows: Catholics, 36.1 per cent; Presbyterians, 32.3; Episcopalians, 25.9; Methodists, 3.3; others, 2.2. Cardinal MacRory protested that "the amending Bill is simply a Protestant measure . . . It not only ignores our reasonable Catholic claims but it flouts them." Mr. Devlin, in debating the bill in Parliament, declared that "the Government is going to meet every conscientious objection of the Pro-

testant community, and at the same time to outrage the most sacred conscientious convictions of the Catholics."

Italy.—Nearly 90,000 young men were promoted on April 27 from the Avanguardisti (the 14-to-18-year Fascist organization) to the Fascist militia, and over 100,000 Balilla graduates were admitted into the Avanguardisti. The date marked the fourth annual "Fascist levy." Enrollment ceremonies were held in all the principal centers. On the same day two 10,000-ton cruisers and two of 5,000 tons were launched.—The six-month celebration of the birth of Vergil 2,000 years ago was inaugurated at Mantua, Rome, Naples and Brindisi on April 26. The principal ceremonies will be held in October.

Jugoslavia.—The scenes of the first day, April 24, of the trial of twenty-four members of the former Croatian Peasants' party were marked with frequent disturbances. The defendants, mostly youths, were charged with attempting to blow up a special train conveying a loyalty deputation to Belgrade on King Alexander's birthday a few months ago and other acts of intimidation. A heated argument was carried on between the president of the court and seven defense lawyers as to the number of lawyers to be permitted for the defense. Mishandling of the accused was later alleged by some of the principal defendants.

Russia.—Several days of elaborate dedication ceremonies marked the opening of the new "Turksib" railroad, a line 1,700 miles long, connecting Novosibirsk, on the Transiberian Railway, with Aris, Uzbekistan, in the heart of Central Asia. The railroad is calculated to enable Turkestan to export its cotton while importing wheat and timber from Siberia. The railroad brings the Soviet Government into close contact with Western China, whose frontier it parallels for about 700 miles. The work on the railroad was said to have been directed largely by William Shatoff, formerly an anarchist of Chicago, with 500,000 native workmen and 200,000 camels.

Spain.—After a trip to Seville, when he had a conference with King Alfonso, Premier Berenguer issued a statement on April 28, denying the rumors that forecast the early resignation of the Cabinet, adding that all the Ministers were in accord, and that no change was contemplated prior to the Parliamentary elections. The date of the new election census was set for November 15, in a communique issued on April 30, which further stated that drafting new lists would prove far more expeditious than any attempt to revise and bring up to date the existing records of registration.

Venezuela.—In presenting his annual message to Congress on April 26, in the presence of the Cabinet, the

diplomatic corps, and leading members of the Hierarchy, President Juan Bautista Perez was able to report that national relations with foreign countries had been altogether cordial during the past year and that throughout the country a normal state of peace and order prevailed. On January 1, he said, the national debt amounted to \$10,152,172, which meant that during the year there had been a reduction of \$2,841,021. The surplus in the Treasury on April 15 was \$19,599,756. During 1929 the petroleum production showed an increase of twenty-five per cent, being 138,000,000 barrels in excess of 1928.

League of Nations.—The Committee on Arbitration and Security (a sub-committee of the Preparatory Disarmament Commission) began its sessions on April 28 at Geneva. Three questions were on the agenda: (1) the transformation of the model treaty framed by the committee in 1928, into a general convention. This treaty would give the League Council power to enforce certain recommendations for preventing the outbreak of hostilities in case of disputes. On April 30 M. René Massigli, for France, and Viscount Cecil, for Great Britain, debated as to how far such provisions should be reinforced by sanctions, or left to the discretion of the Council. (2) The revision of the draft convention for financial assistance to a State a victim of violation of the League covenant or the Kellogg pact. (3) The completion of projects for ensuring prompt means of communications, e.g. by airplanes, with the concerned areas in case of emergency. A recommendation was also made by Señor Cornejo, Peruvian member of the Council, that the committee study the amendment to Article XVIII of the covenant that he proposed at a recent meeting of jurists for the harmonization of the pact and the covenant. The amendment would forbid the League to register any peace treaty imposed by force as a result of the war undertaken in violation of the pact and would thus render such a settlement illegal, since the covenant already declares non-registered treaties invalid.

Next week, the Editor will offer a criticism of a book which has been widely advertised, "The Power and Secret of the Jesuits."

G. K. Chesterton has a new and startling definition of bigotry: "Bigotry is not believing what others disbelieve, or what others believe; it is being unable to believe that they believe it." The definition occurs in his article next week, "Two Lost Protestants."

Hilaire Belloc is an incurable lover of ancient spots. In a short essay "On Antiquity" he will dwell longingly on three or four places which he has collected for his memories.

The last instalment of A. Longfellow Fiske's "Adventure in Tolerance" will appear next week. Incidentally, he will hint at how it came about that he launched on another and longer adventure.

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WILFRID PARSONS
Editor-in-Chief
PAUL L. BLAKELY
JOHN LAFARGE
FRANCIS X. TALBOT
CHARLES I. DOYLE
Associate Editors
WILLIAM I. LONERGAN
JAMES A. GREELEY
FRANCIS P. LEBUFFE, Business Manager

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All Play and No Work at College

WE are somewhat rusty on our Mother Goose. But if we are not in error, that compilation of wisdom for the young, contains some direful predictions for the lad who is all play and no work. The proper prescription is enough play and enough work, but to find the proportions in which these elements should be mixed, is a problem of some difficulty.

But within the last decade a number of our young people at college have solved this problem easily, and, most of them, quite successfully. Selecting a college in which a variety of intellectual victuals are set out, like the viands in a cafeteria, they choose what most appeals to them. Now and then it will happen that a wrong choice is made, and then the results are akin to those experienced by the youth who at his luncheon devoured liberal portions of lobster, lemonade, ice cream and pickles. He has chosen widely but not too well, and his lot is with those who must dwell in an exterior darkness illumined by no college degree.

Why so lumpish a lad was ever admitted to college is a matter of wonderment, until the willingness of the average American college to embrace the absurd dogma of democracy in education, is recalled. Some faculties never will admit the impossibility of turning out the finest silk purses from the raw material of porcine ears. We can admire their hopefulness, their charity, it may be, while deploring their inability to learn by experience. For academic purposes, the youth and maidens delivered unto them every September, are about as useful as a jazz band in a graveyard.

Perhaps the committee on freshman examinations, or whatever the title borne by those who guard the gate, looks upon these young applicants with other eyes. President Glenn Frank, of Wisconsin, proposes to clarify their vision. "Many students have gone to universities," he admits, "not to get an education, but to enjoy social life." Hereafter, young people "who show genuine devotion to work, and make progress" will be given special encourage-

ment, and those who show nothing of the kind will be asked to withdraw. All others will be considered probationers for two years, at the end of which time they will receive a certificate. The more promising students will be admitted to further studies, and at the end of four years a comprehensive examination for the degree will be imposed.

We wish that President Frank's plan could be at once adopted by all our colleges. It hardly does more than demand in practice what every college administrator dares in theory. To the layman, it would seem that the two-year selective process should be a matter of course. Just why so many colleges roundly insist that students keep their names on the books when they are manifestly unfit for college work is one of life's insoluble mysteries. Another is why credit toward a degree should be allowed for studies imperfectly undertaken in freshman year, and now wholly forgotten. The abolition of the comprehensive examination by American colleges was a serious error. The first degree will not mean much until it is restored. Steps to this end have been taken by several American colleges. They mark a return to common sense in college education.

Repealing an Amendment

WITH every new utterance, the presiding officer of the President's Law and Order Committee appears the paid advocate, rather than the patient investigator or impartial judge. His very extreme theories on the finality of statute law have already been criticised in these pages. If repeated they will be criticised again, for we know of few opinions more directly opposed to the notions of government which we received from our fathers.

What seems to be his determination to plead a case for the Volstead Act instead of investigating a deplorable social condition, is shown clearly in his address to the Society of Newspaper Editors in convention at Washington last month. "Wherever there is a widespread demand for a change in the Constitution," he remarked, discussing Prohibition, "it is not difficult to secure amendment."

This statement is simply contrary to plain fact. The Eighteenth Amendment, technically, at least, part of the Constitution, could not be repealed even on demand of New York, Pennsylvania and Illinois, followed by the thirty-two most populous States in the roster. That certainly would constitute a "widespread demand." But it would not "secure amendment." The Eighteenth Amendment would remain absolutely untouched.

Hope is said to spring eternal, but we have some doubt as to the possibility of further springing by the common hope that the President's committee would produce worthwhile results. Thus far its utterances have not been on a higher intellectual plane than the Administration's appeal for Judge Parker, canonizing a legal precedent which, incidentally, has been disregarded by the highest courts in New York, Ohio, and Kentucky. Perhaps the Committee now proposes to do nothing but find reasons why we should bow before the Volstead Act, be its effects

good or bad. If the rule of judging the future by the past and present is valid, that melancholy conclusion seems justified.

Uniform Divorce Laws

THE Report of the special Commission on Marriage, Divorce, and Remarriage, which will be submitted to the Presbyterian General Assembly on June 2 is good in so many of its recommendations that we point out shortcomings with genuine regret. As we have noted from time to time, all serious study of the important problems connected with divorce by the non-Catholic religious groups is to be welcomed. Many of them, we believe, are as little pleased with the uncertainties and inconsistencies displayed by some religious leaders as any Catholic could be. They have been forced into a kind of tolerance of divorce partly by the environment created by loose civil legislation, and partly by an unacknowledged determination to differ in this respect, as in so many others, from the uncompromising stand of the Catholic Church. If deeper study does not induce them to make this stand their own, it will at least quicken their desire to end the prevailing conditions which constitute nothing less than a national scandal.

The Committee's recommendation that the clause in the Confession of Faith which refers to "infidels, papists and other idolaters" be dropped, and its admission that "many Roman Catholics are sincere and intelligent believers in our Lord Jesus Christ," are important only as evidence of growing intelligence and kindly feeling. What is of real importance is the belief of the Committee that that our young people must be taught the sacredness of the tie which binds two Christians in legitimate wedlock. Its criticism of the stage, the moving picture, and of amusements favored by young people, as factors which directly or indirectly teach that marriage is merely a state, terminable almost at will, which legalizes sinful and anti-social habits, is well taken. Regrettably, however, we look in vain for any definite and adequate educational scheme which can imbue the mind of the growing child with proper notions on marriage and its problems. Most regrettably, the Committee can find space to approve "the contraceptive under medical advice;" indeed, the Committee's most pointed criticism of "the widespread use of contraceptives," is merely that this abomination "produces distinct losses of personality." We are left with the discouraging impression that, after all, what the Committee may recommend may be of no great value.

We regret, too, that the Committee appears to favor uniformity in divorce legislation, although it is merely an inference that Federal action in this respect would be acceptable. After all, "the evils attendant upon the conflict" are not due, ultimately, to conflicting legislation in the several States, but to conflicting and unruly passions in human hearts. That a law uniform in all the States would lay these passions, is a proposition too absurd to be seriously entertained. Uniformity is no panacea.

There is one and the same law throughout Illinois, for

instance, yet, according to the *Chicago Tribune*, "it is notorious that this law is violated every day in some counties" where the bench and the bar do not take perjury and collusion in divorce cases "too seriously." If a given law is defective, or its administration corrupt, the remedy is not in a law borrowed from another State, still less in one imposed by Washington. Nothing can save that community but vigorous action by the citizens of that community. No State can pass on its burdens to another State, or to Washington, and hope thereby to clean up a rotten moral condition at home.

It is not only our belief but our contention that the State is obliged to use all means at its disposal to put an end to hasty and ill-considered marriages. But we long learned that if there is a short cut to peace and community virtue, it assuredly does not run through Congress or any State legislature. We shall not check divorce, with its concomitant evils, until we begin to teach our children religion. Education—and by education we assume a process which embraces religious and moral training—may be a slow evolution, but it is the only process on which we can rely.

Let's Search Our Congressmen!

IT is regrettable that the Senate Committee has declined to publish a certain list, said to contain the names of members of Congress who, after a night with the bottle, arise to put teeth in the Federal Prohibition enactments. We know of nothing that would clear the mephitic air, which has gathered about this Pecksniffian experiment, more completely than an exposure of hypocrisy in high places.

Mr. Hoover has recently demanded that Congress uphold his hands in clearing the country of offenses against the Volstead and other Federal statutes. This demand does not fit in well with the plea of the Attorney General, but that may pass. What Congress will do in answer to the President is the business of Congress. But if the President demands enforcement, would it not be well for him to demand really serious enforcement beginning in Washington?

It is quite true that a man's personal character does not affect the validity of his official acts. The judge who staggers to the bench acts validly when he sends a woman, guilty of having a gill of whisky in her possession, to the penitentiary. Civilized persons feel, however, that there is a certain unfitness in the procedure. In the same way, a Congressman who votes for Prohibition with a whisky breath, to quote Reed of Missouri, may possibly act in accordance with his conscience and his oath. But civilization feels that the welfare of the country is not altogether safe in the hands of officials whose consciences demand that they pursue with savage penalties men and women with whom they share a crime, while escaping all punishment. If there be officials at Washington who violate the Volstead Act, let them be convicted and scourged from public life.

There must needs be Pharisaism among the politicians, but it is the duty of all who love good government to

reduce it to a minimum. Too long have Pecksniff, Stiggins, and Chadband, been suffered to pose as moral leaders. Their influence is destructive of decency in government and should be ended.

Injunctions and Yellow Dogs

LAST week a sub-committee of the Senate Judiciary Committee reported a bill to define more closely the jurisdiction of the Federal courts in labor disputes. This measure was drafted, it is said, by Senators Norris, of Nebraska, Blaine, of Wisconsin, and Walsh, of Montana.

What will happen when the bill reaches the full committee, or, should it proceed as far as that stormy haven, the floor of the Senate, may be left to the prophets. No prophet is needed, however, to predict that the opposition will be strong. For the bill appears to make short shrift of the "yellow-dog contract," depriving it of all standing in court.

This is as it should be. In one or other form, the yellow-dog contract is increasing in favor with unscrupulous employers, but it is wholly contrary to sane public policy, as well as to fundamental justice. A contract imposed by duress is void, and in this, as in other respects, the yellow-dog contract falls far short of the document to which fair-minded men care to affix their names. Leo XIII pointed out that a man who accepted a pittance for his work, not because he thought it just, but because he could get no more, was the victim of force and injustice. The worker bound by the yellow-dog contract is another such victim. "Sign an agreement not to join any union, or to induce anyone to join a union," says the employer, "and I'll give you a job. Otherwise you can go off and starve. If you violate these terms, I'll get out an injunction against you, and if you violate that injunction, you'll go to jail without the trifling preliminaries of indictment, or trial by jury. You can't talk union, and you can't act union. You may think about the union, if you wish, but if you let anybody know what you think, instead of a job you'll have a cell in a jail."

The bill in question seeks to do away with this "contract" and with ex-parte issuances of injunctions by Federal courts in labor disputes. Complainants who seek restraining orders must first show that they have adopted reasonable means to end the dispute, either by direct negotiation, or by mediation or arbitration. If this cannot be shown, no order will issue. Injunctions will be granted, further, only after witnesses have appeared in open court, cross-examination being granted, and proof submitted that irreparable or serious injury would follow denial of the injunction. Contempt of court proceedings, arising out of an alleged violation of an injunction, cannot be held by the judge who issued the restraining order.

These provisions are radical, but only in the sense that they properly go to the root of evils that for many years have attended the use of the injunction in labor disputes. They are not radical in the common use of a term which implies some connection with anarchy. On the whole they are reasonable. We shall hear cries of attacks upon the Constitution, but they will be raised only by those who

believe that the chief purpose of the Constitution is to protect a property owner in whatever use he chooses to make of his holdings.

The simple fact is that the document which created Congress and the judiciary, authorizes Congress to define the jurisdiction of the inferior Federal courts, and through legislation of a political nature, to restrict the sphere of the Supreme Court itself. We do not for a moment pretend that that Congress is at liberty to exercise this authority arbitrarily. To exercise it at all, is a matter of extreme delicacy, particularly when there is question of political legislation—and it need hardly be added that "political legislation" does not mean partisanship, but measures devised by Congress for the proper exercise of its constitutional rights and duties. Still, it is perfectly clear that some means must be found of checking the tendency to arbitrariness noted in some judicial districts. In the process of issuing injunctions, so many human rights of a most serious nature are involved, that the practice of issuing them after star-chamber sessions, or without full and calm hearing of the other side, cannot be defended.

The claims of organized capital—we submit it seriously—are often pressing, but this bill will not deprive organized capital of any claim which may be urged in justice. But it will undoubtedly give a more adequate protection to the rights of organized labor. It is to be hoped that the measure will be reported, and fully discussed. We do not urge that it is perfect. Full and open examination will disclose its faults as well as its virtues, and allow reasonable amendment.

Pity the Parish School!

PADUCAH in Kentucky produced Irvin Cobb, and it now bids fair to produce a flock of experts in orthography. Cobb, however, confesses that he never learned to spell correctly, and the reason is, probably, that he never attended a Catholic school in his native town. Five times in the last six years, a pupil of St. Mary's Academy has won the State-wide spelling contest sponsored by the *Louisville Courier-Journal*. The winner for 1930 is Ruby Vanvachtor, an ambitious fourteen-year-old pupil in the eighth grade.

It is interesting to run over the list of winners. The second prize was won by Mary Catherine Conners, of St. Patrick's school, Maysville, the third by Edward Ross, of St. Jerome's school, Fancy Farms, the fourth by Ellen Shaffer of St. Ann's school, Morganfield, and the fifth by Paul Willet, of St. Joseph's school, Bardstown. Billy Manning, of Frankfort, Mary Rothan, of Lexington, and Ruff Torini, of Louisville, were the others whose ability to spell gave the Catholic schools eight of the first ten places. As only eleven counties were represented by Catholic boys and girls, and eighty-seven by public-school pupils, the victory is all the more marked.

Once upon a time it was said by the uninformed that the Catholic school taught nothing but the catechism. The uninformed in Kentucky are probably complaining that nowadays it teaches nothing but spelling.

The Patroness of Aviation

CALVERT ALEXANDER, S.J.

A SLOW rain; thermometer at 27° F.; slight mist, low "ceiling." There is no flying out here in the mid-West on days like this. Ice forms rapidly on the wing surfaces. Earlier in the day a ship had come in from Jefferson City, the pilot pointing to dents on the struts and wings where he had chopped off a heavy coating of frozen rain en route.

In the mid-afternoon of this particular day (it was several weeks ago) a group of fliers were engaged in a branch of aeronautics which no weather can stop—"bench flying." The "bench" happened to be the office of the field manager looking out over the vacant, snow-covered flying field. The conversation (the chief stuff of "bench flying") had turned to parachute jumping, and the conditions under which a pilot ought to abandon his troubled ship and "bail out"—especially at night.

One of the men was remarking that he would never try to land a disabled ship in the dark. He related an experience he had had several years before: he was making a night-flight to Chicago with Col. Lindbergh. Just west of Peoria the engine "quit." They had a 3,000-foot altitude which they began to lose rapidly, wheeling through the dark in large circles waiting for the engine to come on. The situation had become so acute that Lindbergh had thrown out a landing flare.

"With about a thousand feet to go I climbed up on the edge of the cock-pit with my hand on the rip-cord ring. Lindbergh shouted to me. 'I'm bailing out,' I yelled back. He said, 'Wait a minute.' I did. And then the engine came through and we limped into Peoria. But even with Lindbergh at the controls I wasn't going to risk landing in the dark. In less than a minute I would have jumped."

The next man to speak did not agree with this procedure. He preferred to take his chances of a "crack-up" in the dark rather than entrust himself to the mercies of a parachute.

"Except, of course, in case of fire," he added. "But in the dark, with a dead engine, and no flares, I have made up my mind what I am going to do. I'll neutralize the controls, go to the back of the cabin, pile the cushions around me, and—pray."

Some time after this conversation the writer had a chance to talk with the last speaker. To whom would he pray in such circumstances?

He fumbled in his vest-pocket and produced a medal.

"The last crack-up I had in San Francisco Bay I got this all wet," he said. "It was a tight situation, but I brought myself and two passengers down with no injuries."

The medal was one of St. Elias, the prophet.

"Is St. Elias the patron of aviators?"

"Well, he is one of the patrons. According to the Bible he was taken up to heaven in a whirlwind."

"Not a J-5?" incredulously.

He smiled: "No, not that kind of Whirlwind"; and

continued. "Then there is St. Christopher. He is also a patron of flyers."

"Did you ever hear the Blessed Virgin of Loretto mentioned as a patron?" I asked.

"I was coming to that," he replied, and reached to one end of his desk where a battered air-speed indicator was doing service as a paper weight.

"Up to three days ago I had heard nothing about it," he continued, his face in a letter. "Then I got a line from a friend of mine telling me that the Pope had made the Blessed Virgin the universal patron of aviators way back in 1920. Why I hadn't heard about this before I don't know. Perhaps you can tell me."

I could not. But I was able to confirm the statement of his friend that Pope Benedict XV had on March 24, 1920, declared the Blessed Virgin Mary of Loretto the "special patron with God of all things aeronautic with supreme authority" in the words of the decree. The decree is to be found in the *Acta Apostolicae Sedis*, 1920, pp. 175-176. It states that the declaration is made at the instance of "certain bishops and a number of the Faithful." Subjoined to the decree are prayers for the blessing of aircraft which may be translated as follows:

O God, who workest all things to Divine ends, and hast destined all the elements of this world for the use of the human race, bless, we beseech Thee, this aircraft, that it may be used in spreading more widely the praise and glory of Thy name, and in performing human affairs with greater expedition, without injury or danger, and that in the minds of all the Faithful who use it may be engendered a desire for heavenly things, through Christ Our Lord. Amen.

O God, who through the mystery of the Incarnate Word, hast mercifully consecrated the house of the Blessed Virgin Mary, and hast wonderfully brought the same into the bosom of Thy Church, pour forth, we ask Thee, Thy blessing upon this aircraft, that those who flying in it put themselves under the care of the Blessed Virgin, may speedily arrive at their destination and may return home unharmed, through Christ Our Lord. Amen.

O God, the safety of those who trust in Thee, mercifully send as a companion to Thy servants who ask Thy help as they embark upon a flight, a good Angel from heaven, that he may guard them in all their ways, and bring them happily to their journey's end, through Christ Our Lord. Amen.

A bit of the charm of these beautiful prayers is lost in translation—the charm that comes from listening to the ancient Church speaking in the language of Cicero and Tertullian about such very modern things as airplanes. But the essential spirit remains: the Mother Church deeply interested in this new activity of her children, the conquest of the air; and mixed with this interest a maternal concern for their safety. There are dangers here; but so is the whole of life full of dangers. And has not God given men the entire world, even the unexplored regions of the air, in which to praise Him? He will protect them. She then places the flyer under the special protection of God's Blessed Mother, and as a final expression of her tenderness sends up a Guardian Angel with him as a sort of co-pilot.

On September 30, 1920, some six months after the approval of the decree there was a celebration at Loretto. Airmen from all over Italy gathered in the old and interesting Cathedral of the city and officially ratified the decision of the Church in making the Blessed Virgin of Loretto their patroness. Msgr. Andreoli, Bishop of Loretto, preached a sermon on the conquest of the air, and during the services a plane piloted by the Italian ace Radaelli flew over the city bringing a message from Cardinal Ferrari, Archbishop of Milan.

Airplane pilots are now among the many pilgrims who yearly flock to this shrine, which is probably the most famous in Europe next to Lourdes. The shrine contains what is said to be the Holy House of Nazareth in which the Holy Family lived. According to a legend the little house was, in the year 1291, transported in the air by the hands of angels to a place near Fiume and then to Loretto.

The devotion did not spread to this country. Any one who has, with a large section of the American public, wandered about airports in the last several years, peering into cockpits and pawing over the various instruments of flight, can verify this. One sees tacked on instrument-boards medals of St. Christopher and occasionally one of St. Elias, but none of the Blessed Virgin. Why?

My flying friend assured me that it was not because the American aviators were indifferent to the Church's choice of a patron for them. On the contrary he (for one American pilot) was overjoyed to hear that they had been given the best of all patrons. And he was sure that the others would feel the same way about it if they knew. That was it—"if they knew." They didn't know about it. They ought to be told! And not only they but their wives and mothers and sweethearts, who did most of the praying anyway, and probably to the wrong patron at that.

An Adventure in Tolerance

A. LONGFELLOW FISKE

II

Campaigning

WHEN I piled my bags into the old car and left home for a hurried excursion over the plains of Nebraska, to visit many of her beautiful cities and towns as a speaker for Governor Smith and as an apostle of tolerance, my departure was very quiet, except for a "hot" article which appeared in the daily *Bee-News*, scathing me right, and telling all sorts of things about me that I hadn't known before. Of course, that was a part of the price of mixing in politics, and as it was the first time I had ever been under fire I rather enjoyed it.

I took my young son with me to help drive the car, but also, because I believed in the old theory about bringing up a son in the way he should go! He was a six-footer, a high-school athlete, and capable of a kind of argument that I sincerely hoped I should not have to employ. But you never can tell—in a political campaign!

I had the pleasure of receiving, just as I left, a letter from an unknown party and source, which later furnished me with excellent ammunition for my speeches and which I used every night until it was stolen from me, from off the speaker's table, at Beatrice.

This letter postmarked somewhere in Texas, started out like this: "Albert Pope Fiske: Yes, go out for Pope Smith. He is of your stripe and your kind, a yellow dog pure and simple." This was followed by a curse upon my family and closed with the evident mark of his order, the skull and cross-bones.

I appreciated receiving this cordial epistle right at the outset for it confirmed my opinion that the "real issue," the issue that was stirring the emotions of the people, was religion, or rather the lack of religion, and an unreasoning hatred of the Catholic Church. This, I was convinced, was the deep-seated prejudice that I was going out to combat. And I, not a Catholic, but a Protestant!

My opening speech, my maiden political effort, was

given in the court house at York, a comfortable little city not far from Lincoln. As I walked up the steps of the building I was accosted by a man who said to me in dubious tones, shaking his head, "There won't be nobody here—yer might jest as well go home. Ye see how it is, all the Democrats here have joined the Hoover Club!"

"'S that so?" I answered smiling. "Then let's you and I go in and meet the speaker. I understand this is his first speech of the campaign, and he may need encouragement." The fellow glowered at me and snarled something under his breath as I left him and entered the building. To my surprise the room was well filled, and for the most part it was an exceedingly sympathetic audience. They laughed at my jokes and gave me a most cordial hearing. Not all the Democrats in York had joined the Hoover Club, I was certain before I had spoken two minutes.

A Catholic lady spoke to me after my address and said, "I want to thank you, sir. I am a Catholic and I want to tell you that I shall never forget you so long as I live—for what you have said tonight!"

I am sure she meant it in a complimentary way, but I couldn't help but smile when I thought of how, in giving a political speech in a Presidential campaign, I was finding it necessary to defend a Catholic's right to be President, in short, to plead for a Christian attitude of mind toward our Catholic citizens!

Many times during those tense days, as I addressed fevered meetings and met and conversed with people, I thought of the phrase of Emerson, "Why so hot, little man?" These words most emphatically apply to a political campaign, and I was tempted after I had been in this one for a week to begin every speech with the inter-rogation of the Concord philosopher. But it wouldn't have been understood.

Our opponents were taking themselves very seriously, and the issues quite as seriously. I felt this as I spoke, and I knew that some of the people who came to hear me

were trying to be honest with themselves and with the questions of the hour. Many were students, investigators who wanted to be fair and candid in their judgments. But on the whole, the greater number I met were folks who could see but one side and were influenced and swayed by prejudices and misinformation.

Anti-Catholic literature was being literally rained down upon the communities. When I broadcasted in Norfolk, one of the Democrats asked me to speak of this in one of my radio talks and try to combat it. I did; but the questions and the remarks which came in to the station clearly showed how wrought up people had become and how hate and passion were controlling them.

When I spoke to audiences composed predominantly of Democrats, I had a good time. My jokes and anecdotes went over splendidly. But when I talked to audiences composed mostly of Republicans, or at least of folks opposed to Governor Smith, nothing that I could say would elicit even a smile. The stories that would send Democrats into a paroxysm of mirth, would only produce scowls and frowns from Republicans! I began to wonder if there were two kinds of humor as well as of political doctrines—the Republican brand and the Democratic brand!

I recall one town where I spoke in the local theater. My speech was to come on promptly at 8:00, and at 9:00 the regular "show" was to begin. Well, I began to speak at about 8:25, standing on a high platform with the footlights blinding me. Perhaps there were thirty people in the audience, and others continued to straggle in, until it was time for the show, when they poured in. It was certain that politics was not an engrossing subject in this town. Nobody seemed interested, not even my audience, and I never felt more like a fool in my life than when I stood elevated far above my hearers, half a mile away from them (more or less) and shouted to make myself heard, displaying my wares of sound arguments, stories and humorous allusions, like a sleight-of-hand performer juggling his tall hat and bunnies!

In Beatrice, where I had to compete with Senator Norris, whose great speech in Omaha came in on a radio placed upon the platform, I spoke for about forty minutes, and met one of the local Protestant ministers, who was in the audience and had the courtesy to come forward and meet me, which was an unusual occurrence.

Sometimes persecution is as good as a boost. This was the case in a particular little city where a billboard in the park announcing my coming was taken by vandal hands and burned. The result was, that the night I spoke there, in spite of a downpour of rain at the hour of my address, the large courtroom was filled with people and many were standing.

In another small city, my son came rushing into the dining room of the hotel on the morning after my speech there, to importune me to take an immediate look at our old car. It had been left outside of the hotel that night—and, well, when I saw it again it was an interesting spectacle, it had developed yellow fever during the night; big yellow blotches were where the windows were supposed to be! We were delayed here several hours while

the yellow paint was laboriously removed. I shall always have pleasant memories of this delightful Nebraska city and its public-spirited citizens. My speech of the night before had evidently caused some of them to "see yellow." I am glad it wasn't red!

I really don't want to be too hard on the K.K.K., but I found myself suspecting them of a lot of things. And one of the funniest stories I heard during the campaign was one that was told me by a merchant in a village that I passed through. He said it was a fact, that it honestly did happen, and I will pass it along. The cashier of a bank, who was also Grand Kleagle or something of the local K.K.K., was the recipient one day of a telegram (sent him by somebody who wanted to test his mettle, or perpetrate a prank) stating that "THE POPE HAS JUST LANDED IN NEW YORK. STOP. GET YOUR KLAN MEMBERS TOGETHER AT ONCE AND AWAIT ORDERS," signed by the high potentate of the Order. The banker fell for it at once, and rushed out of the bank with the yellow slip of paper in his hands, greatly agitated, until some of his calmer and saner fellow-citizens convinced him that it was all a joke. My informer said that the banker appeared profoundly disappointed. He would have liked to have had the Pope land—it would have given him and his fellow-patriots such a fine opportunity to show their—Americanism!

Now I wouldn't for the world give out the impression that everybody in the Middle West is narrow or provincial or sold out to the Klan. Not for a minute! And this wasn't true even during the campaign! Well do I remember speaking at an Old Soldiers' Home, where I was introduced by an old veteran who magnanimously offered to "do the honors" in the absence of the chairman of the local Democratic committee who just then was out campaigning for his own election to the legislature. The raw-boned grizzled old soldier in introducing me, said something like this: "Fellow-veterans, as you all know I am a life-long Republican and was a Methodist preacher. Now, this gentleman here has come to tell us old soldiers why we ought to vote for Al Smith for President. As there is no Democrat present to introduce him, I will do my best. I am sure that there are mighty few votes here for Smith, but I believe in justice and fair play and that both sides of a question should be heard. Therefore, fellow-veterans, I take pleasure in introducing a man sent us by the State Democratic Committee," etc.

I shall never forget that venerable old soldier—a "life-long Republican" and Methodist circuit-rider, who gave a public demonstration of tolerance as commendable as any I have ever seen or heard or read about. I say, Good Lord, give us more such Republicans, and Democrats, and Methodists!

A few of the high spots in my campaigning were the great meetings at Grand Island, Columbus and Lincoln. Great crowds attended, the hall or theater was always tastefully decorated with flags, bunting, and huge pictures of Al Smith. The enthusiasm was tense and the applause was genuine and spontaneous. Mrs. Governor Ross of Wyoming spoke with me at Lincoln, and also at Grand Island. At McCook I addressed a fine crowd,

and I wondered as I walked to the hall what the town would do if its Senator, Mr. Norris, were to come out for Smith, which some of us were expecting and hoping that he would do. I sensed an atmosphere in McCook intensely antagonistic to Smith.

But this wasn't only true of McCook. It didn't take me long to realize that I was traveling through the enemy's country and that the atmosphere was rather chilly wherever I went as a representative of the Democratic standard-bearer. Nebraska was Republican this time beyond a shadow of a doubt, and I secretly conceded it long before the day of election.

We were fighting a sham battle, as it were, against forces so subtle and deep and even intangible that we couldn't get at them or reach them. Political speeches could not accomplish much, for those who ought to hear them would not, and—well, this election or the outcome of it rested with the churches and the women.

Who Will Save Our Youth?

EDWARD F. GARESCHÉ, S.J.

A MEETING of managers of Catholic club buildings was held recently at the Knights of Columbus Hotel in New York City, under the auspices of the American Young Men's Association. It brought what current "English as she is written" would call, "some very interesting reactions." The managers themselves, who represented a rather wide range of experience and locality, were unanimous on the need of a concerted program for our youth, of a central headquarters, where information and suggestions could be secured, and whence expert help would be available. They also felt strongly the need of a bureau of information or registration, where those in charge of such buildings can learn of competent trained workers. They also strongly commended the idea of a common name and letter, which will stand for Catholic service, as the letter "Y" has come to mean everywhere the whole range of accepted activities of the Y. M. C. A. for men and boys, and of the Y. W. C. A. for women and girls.

None of those present was disposed to question that at least \$200,000,000 of Catholic funds have been invested in buildings, auditoriums, parish halls, centers and other facilities under Catholic auspices, which could and should be used to carry out a concerted program for our young folk. Some were inclined to think that perhaps this is an under-estimate. But at least it may be said to represent a conservative idea of the actual investment made by Catholics in housing and equipment, which is now ready and waiting for the use of our young men and women.

When the statement was repeated, a statement made by one of the most traveled and experienced of Catholic boy workers, that many of the Catholic centers of today are only about ten per cent efficient for the welfare of our young people, agreement, again, was general. Some of those present related instances of the way in which buildings had been erected and then left to inexperienced management, so that the facilities they offered were not utilized. All in all, the meeting was a strong confirmation

of what has been said in these pages, about the need of a general program, of a common name and letter, of a headquarters where surveys can be made, information and suggestions collected and dispensed, and competent workers secured.

Throughout the country, the daily press carried accounts of the meeting, and here, too, the comments made were very interesting. Some of the papers interviewed leading Y. M. C. A. workers, as well as the prominent Catholic layfolk, and published their opinions with the news of the meeting. The Y. M. C. A. Secretaries, as was to be expected, recognized that this movement would in no way interfere with their own work but would do much good if brought to a successful issue. Extensive as are the activities of the "Y," they touch only a part of the American young folk. Three or four such organizations could not exhaust the present possibilities of work for young people. Besides, since most of the money which the "Y" collects each year for the maintenance and increase of its work is given by Protestants, it is natural that Protestant young folk should be the beneficiaries. In 1929 alone the Y. M. C. A. collected some \$31,000,000, of which, roughly speaking, half was for new buildings and half for maintenance.

One Y. M. C. A. Secretary is quoted as remarking that if it is a good thing it will grow, but that the one thing that might serve to prevent it from becoming popular is the lack of enough lay representation. This is in spite of the fact that the same paper carried the statement, "A board of lay directors is now in process of organization, and will direct the business part of the enterprise." Did the Secretary overlook this detail, or did he question in his own mind whether the layfolk would actually come forward to shoulder the business management?

Very interesting, however, were the expressed "reactions" of the Catholic layfolk. Many are quoted as saying that "such an organization is inevitable, and that there has been a trend toward it for some years." Others pointed out that it has been the policy of the Catholic Hierarchy to adopt movements which they consider worthy and to place them under Catholic auspices. The Catholic Boy Scouts were cited as an instance. "In many quarters," one paper declares, "it is felt that what has been needed was an unifying organization," as Catholics have long been working for young folk, but without union and cooperation such as is needed.

These interesting observations lead inevitably to the reflection that we are rather long, taking us as a whole, in bowing to the inevitable and systematizing and uniting the now scattered efforts in behalf of young folk. Why, in the face of such a great need, convinced as we are of the loss of efficiency and waste of effort which comes from lack of coordination and cooperation, do we not undertake and achieve now what seems so evidently our duty and our opportunity? "Why not now?" is surely a natural inquiry to make of our Catholic layfolk, on whom this work so evidently devolves, and who, by common consent, are the ones to undertake its business management.

It might be objected that the task is too great, that the

difficulties involved are too discouraging. But as a matter of fact, are not the Catholic laity, who have contributed \$200,000,000 to raise up these buildings, parish halls, auditoriums, school halls, and what not, fully competent to support such a bureau as is demanded, to frame a program such as is required? The interest alone, at five per cent, on the huge sum they have contributed for buildings, etc., would bring in an income of \$10,000,000 a year. One tenth of one per cent of that amount would be \$10,000 a year. Yet to utilize this vast investment, to bring it up at least to a fair average of utility, cannot our laity afford one tenth of one per cent of the annual interest on their investment in philanthropy?

A growing uneasiness is in the hearts of the clergy and the people concerning our youth. Not indeed for many of the graduates of our Catholic schools, who have had the advantage of Catholic influence and teaching both in the class room and at home. They are, in great numbers, fortified against the spirit of the age and promise to develop into sterling Catholic men and women, and we may hope that the ones who suffer collapse in faith or morals or both in after life are the exception. At least we have done all we can for them. They are the spoiled children of Providence.

But other hosts of Catholic young folk, whose souls are just as precious a heritage of the Church, are in much greater peril. Many of them have had no adequate instruction in religion, and know little about Catholic history and traditions. When they drift about they may meet those not of their Faith, make a mixed marriage, too often without the Church, and vanish into the wan, blue distance where the ought-to-be's and the fallen-aways dimly wander, some of them never to return to their rightful Mother.

It adds sorrow to their spiritual tragedy to remember that the loss of one such young man and young woman means the loss of their whole progeny to the Church, save for a few who may be painfully reconverted in after days. One such defection may mean hundreds and thousands of the spiritually disinherited, after the passage of many generations, whose "people were once Catholics," but who are sometimes more difficult to bring back than those whose traditions for many years have been positively religious though Protestant. Who can number the men and women of today who spring from recent Catholic parentage on one side or the other, but who are now either "nothing," or who are merely nominal Catholics, seldom or never going near a church? There is no one on earth who knows the number of such defections. They are not set down on any card index nor counted in any totals. Yet the mere logic of conditions as they are forces us to own that they must be sadly numerous.

Like the leaves which fall from the trees in autumn, the young folk of today part from the parent stem and drift down the breezes, especially those which blow from the small towns and the country places into the larger cities. They "get a job." They "find a room." The acquaintances they make are casual, and mostly non-Catholic, or colorless, if Catholic. It is quite startling to find that a fairly good young Catholic, man or woman,

coming from the country into the maelstrom of city life, has suddenly lapsed into an indifferent, an "ought-to-be." "Let them go," say some. "They are not worth worrying about. If they were, they would keep up the practice of their religion in spite of everything." "It serves them right," say others. "If they are not strong enough to resist temptation they deserve to go astray." Needless to say, these judgments do not sound exactly Christ-like.

Besides, I am pleading not only for their individual souls but for the welfare of the Church itself. Each soul is endlessly precious. But the sum total of souls makes up the Church. Think of the lost progeny of these young folk, innocent of any apostasy, but who will be born, not into a Catholic atmosphere but into one of indifference or unbelief!

We Catholics are sometimes curiously callous to the loss of the children to the Faith. We have ventured to quote elsewhere the saying of that experienced and observant member of the Hierarchy who judged that if we kept our Catholic children in the Faith we should soon inherit the land. It makes one shudder to think how many who should be Catholics by inheritance are not only aloof from the Church, because of just such conditions as we have alluded to, but are sometimes actually hostile to the lost Mother of their souls. In reading the history of the Turkish Empire one's blood boils at the thought of the Janissaries, children of Christian parents, who, by a refinement of cunning cruelty, were brought up fanatical Moslems, the choice bodyguard of the Moslem chieftains, the most dangerous enemies of their Christian brethren. A similar thing is going on under our own eyes.

It is quite evident that nothing short of a concerted effort on all hands will suffice to meet such a need as we have been discussing, or to utilize to their rightful efficiency the facilities of the existing buildings that are or might be dedicated to the interests of our youth. A still greater and more concerted effort will be needed to expand activities for those same youth until they measure somewhere near the actual need. As for the effort, our Catholic layfolk are fully capable of it at the present time. Year by year the power of our people has been growing until perhaps no one realizes fully what they could do were they united for such an effort. They number some twenty millions. They are constantly increasing both in capacity and financial power. They contribute about five cents each year to the memberships of the propagation of the Faith and we become the greatest of all the nations therein, with a total contribution in memberships alone of more than a million dollars a year. They spend \$200,000,000 on buildings and other facilities for youth, and hardly notice how their investment is proceeding. In the last ten years they have averaged an expenditure, one would say, of about \$20,000,000 a year for *new* parish school buildings alone.

But it is the *concerted* effort that seems so hard for them. United in faith and morals, they differ in almost everything else in which it is lawful to differ. Meanwhile, for lack of their concerted effort, there is much avoidable loss. The young folk and the children lose the most. They drift away.

Indeed, this is the most poignant thought of all, that these children, these young folk, depart from us so swiftly and sometimes so irrevocably. There are some today who are Catholics, who will be "nothing" tomorrow. They grow up so fast. They harden in their apostasy. As to the moral dangers to which they are exposed, and from which a good program of amusement, sociability and instruction would greatly help to preserve them, who cannot see how great those dangers are? We cannot shut our eyes to them. They stare at us in the very street. Environment is a powerful influence on character, always. But for youth, environment is almost irresistible. For want of concerted action, for want of a concerted and

practical program, we leave these precious young folk, the seed of the Church, the Church of the future, less protected than other groups who have a program, who have concerted action to help them to live clean and upright lives.

Why not now? It is a conscience-searching question which every reader of these lines ought surely to ask, and then to consider that it is by the concerted action of many such as he or she that this pressing need can be met, this urgent duty fulfilled. The most precious treasures of the Church are waiting for us to answer. Rather they are not waiting. They are drifting on the winds of circumstance. "Why not now?"

Two Holy Men in Business

FLORENCE GILMORE

POPE BENEDICT XV dubbed them "the frock-coat saints" when their cause was introduced at Rome. To have been French and saintly was no novelty; but to have been nineteenth-century capitalists and even suspected of sanctity certainly was. Plainly, the Holy Father chuckled a little over the strange anomaly. Of late, the Congregation of Rites has been occupied with them, and it is rumored that there is strong hope of their beatification.

M. Philibert Vrau and his brother-in-law, M. Camille Féron-Vrau, were numbered among the richest manufacturers of Lille. In all that busy, bustling commercial center there were no keener business men than they, and none more successful; but with them the making of money was a means to an end, and that end was the glory of God.

"The holy man of Lille," Philibert Vrau, was born at Lille, in November, 1829; and died there, in May, 1905. His father, a manufacturer of sewing thread, was never more than moderately successful, and as time passed he failed to hold his own against the competition of financial rivals. His mother was a remarkable woman: very devout, refined, intelligent, and endowed with unusual ability in all business affairs. Both husband and son owed much to her.

Philibert attended the municipal college of Lille, where he fell a victim to the unsound philosophy of irreligious teachers; and for four years—to the profound grief of his mother—he abandoned the practice of his religion and devoted his leisure to a purely philanthropic society for the relief of the aged poor. At the age of twenty-five he returned to the Faith of his childhood under rather unusual circumstances.

Table turning was then all the fashion in France, and the eager, inquisitive, unsettled mind of Philibert Vrau found it a fascinating pastime. At first, even good Catholics considered it a harmless amusement; but the answers given by the spirits, when not unintelligible, were so often blasphemous, that the practice was soon forbidden. By this time Philibert had strayed too far to heed the prohibition; but he was impressed and then influenced by the reluctant homage paid by the spirits to the dogmas of the Catholic Church. And other factors were at work,

all of them on the side of the Faith. His father, after long years of carelessness, returned to the practice of his religion; his close friend, Camille Féron, was an ardent Catholic; above all, his mother's prayers were fervent and unceasing.

Philibert's conversion was no half-way affair. At once he became militantly Catholic, exceptionally devout. He was all for being a priest and a Religious, but had to abandon this dream because his father had fallen into grave financial difficulties, and he, the only son, was needed to help in mending the family fortunes. Having accepted the sacrifice, Philibert threw his whole heart into the unsuccessful business, and aided by the advice of his mother and with the able assistance of Camille Féron-Vrau, who abandoned a growing medical practice to go into partnership with him, he made "Maison Vrau" an immense and very prosperous concern. The annual dividends became very large, as the Church and the poor well knew.

Even his sharp-witted competitors considered M. Vrau an excellent man of business and a first-rate organizer; they did not suspect that he was above all else a contemplative, a mystic. He worked hard, for the business was a duty and success meant large sums for the good works to which he devoted all the free time which he could spare from prayer. It is amazing how much he did for God's cause, and in how many ways. He gave magnificently to Peter's Pence, and was one of the chief benefactors of the Catholic University of Lille. In 1880 he took the initiative in founding the only professedly Catholic commercial school in France, and sixteen years later opened a Catholic school of arts and crafts. He built churches and hospitals, was an active and efficient member of the St. Vincent de Paul Society, organized Catholic clubs and associations of various kinds to provide for the spiritual and temporal welfare of the working classes, and especially for the employes of Maison Vrau. Early in 1905, when an atheistic Government was having its own way in France, he was sentenced to a month's imprisonment and the payment of a fine for having permitted some Sisters of Providence, although wearing secular dress, to continue their supervision of the women

who worked in his factories—a charge which they had held for close to thirty years. An appeal was made, but he had been dead for two days when the case was called again.

The work closest to M. Vrau's heart was nightly adoration of the Blessed Sacrament which, through his efforts, was solidly established in Lille, whence it spread to all the large cities of France. Without the financial help and the encouragement which he gave to Mlle. Tamisier, the devout but obscure woman who had conceived the idea of Eucharistic Congresses, the magnificent demonstrations of faith which we witness would, in all probability, never have been attempted. The first Congress—largely his enterprise—was held in Lille in 1881.

And what manner of man was this financial wizard, this organizer of big things for God and His Church?

M. Philibert Vrau was small and shabby and unassuming and silent. He had two ambitions: to pass unnoticed, and to sanctify his beloved Lille. He cannot be blamed if he did not entirely succeed in either. In spite of his efforts he became by all odds the most respected citizen of Lille. The only comfort is that probably he never suspected it. For every enterprise which he undertook M. Vrau worked wholeheartedly, lavish of his time, energy and fortune, until success was assured; then, invariably, he stepped aside and let others reap the triumph which he had prepared. But people were not so blind as he hoped. He was really ingenious in concealing his private charities. Many a struggling priest found a thousand francs in his mail box. Sometimes, through a mischance, one of these learned that M. Vrau was his benefactor. Many a poor widow, harassed for money to pay her rent, received more than was needed from an unknown source. Many a sick laborer was overjoyed unaccountably to get fuel and warm bedding and delicacies to tempt his appetite.

As for that other aim: the sanctification of his native city; unquestionably M. Vrau effected untold good in Lille, and made a saint of himself in the doing of it. But the sanctification of even one's own soul being a big task for any man, it is little to be wondered if there were still a few sinners there when his last hour came.

His father died not long after Philibert entered the business; his mother lived until 1888, and to the end of her life he shared the old family home with her. Left alone, he took a small room, as bare as a monk's cell and no more comfortable. There he spent his declining years, and there he died. He traveled much, on errands of charity or zeal, but always in the humblest way possible.

As time passed and he grew old—sixty, seventy, and seventy-five years of age—M. Vrau became more humble and self-effacing, more mortified, more silent, and more prayerful. His hours before the Blessed Sacrament were multiplied, as his brother-in-law and nephew gradually relieved him of almost all business care. Stricken at length, his last illness was long and painful. Day after day he lay in his little room, gentle, thoughtful for those who tended him, entirely uncomplaining, and almost silent. The radiant brightness of his face when early each morning a priest brought him Holy Communion, was a revela-

tion of secrets which his lips never uttered. He died on May 16, 1905, while his relatives recited the rosary about his bed.

Two years later Msgr. Baunard wrote a sketch of his life, and a difficult task he found it to obtain material. M. Vrau had talked little and never about himself. He had not written a line about himself. Those who had been in intimate contact with him believed that he had received miraculous graces; but if so he had never breathed one word concerning them.

As for M. Camille Féron-Vrau, he would seem to have been, if possible, more retiring, more unassuming than his friend; for somehow he managed to hide in M. Vrau's shadow throughout the long years that they shared the responsibilities of their big business, and of the organization and support of many a good cause. In the midst of his family he lived only less simply, less austere than his monk-like associate.

Dr. Camille Féron-Vrau was born at Lille, in 1831, and survived his brother-in-law for three years, dying at the age of seventy-seven. From childhood he and Philibert had been close friends, although he never for one hour strayed from the practice of his religion. Having made his medical studies in Paris, he had returned to Lille, married Mlle. Vrau, and become well established in his profession when a partner was need in "Maison Vrau." Unselfishly he sacrificed his chosen work, but never lost interest in it, and did much to inspire the physicians of Lille with Catholic principles, notably through the Society of St. Luke.

A man of large vision, he organized a society of employers and employees to bridge the chasm which irreligion was widening between capital and labor. Long before the appearance of Pope Leo's famous Encyclical on the condition of the working classes he insisted on workingmen's right to a living wage, planned model dwellings for them, and encouraged religious and beneficial associations among them. The St. Vincent de Paul Society has never known a more efficient and devoted worker than he.

PERSONALITIES

Virgins

Though they be lovers, this lithe wind and his clean maid, the snow,
She has no thought to hold him, nor will he
Touch with his innocent importunities the whiteness of herself.

Because No Word Is Impossible with God

The ancient winter and the ancient earth
Have known each other; presently
There will be born to them that strange, alluring, predilect, wonder-child, the spring.

Protest to the Wind

Though who shall set the bounds to your dominion,
Yet am not I your slave
That you should lash me with the whip of your keen fury!

Tired Child

The petulant night has sobbed herself to sleep.
Demurely she will wake
In the serene forgetfulness of dawn.

SISTER M. MADELEVA, C.S.C.

Sociology

Prison Bankruptcy

PHILIP H. BURKETT, S.J.

THE recent deadly riots among our prison population in the East as well as the Middle West have focused attention on penal institutions, and have aroused much adverse comment. Death-bringing monotony, cruelty, brutality, over-crowding and under-feeding, parsnips and nothing but parsnips: such are the criticisms. None of these specters, it is true, ought to be permitted to haunt the cells or blocks of our prisons. They have a terrifying effect on nervous and high-strung temperaments. However, the indictment against penal institutions is far more serious than that.

A book has recently issued from the press with the title, "500 Criminal Careers." Its joint authors are Sheldon Glueck, assistant professor of criminology at the Harvard Law School, and Eleanor Glueck, member of the staff of the Harvard Crime Survey, and an experienced social worker. This book is the fruit of an exhaustive research into the life histories of 510 men who left the Massachusetts Reformatory at Concord during the years 1921-1922. Of these eighty per cent were found unreformed. They resumed their criminal careers shortly after their release. The question, then, is in order and it is pressed by sociologists: Why do prisons not make prisoners better? Why do reformatories not reform or penitentiaries not make men penitent? Our penal institutions, they say, are morally bankrupt and have outlived their value.

But, one might ask, is it not perhaps necessary to reform prisons first? Are we doing all in our power to make these institutions suit the purpose for which they were established?

A prison is a place where not only the penalty is paid by the evil-doer for his crime, but where, also, a physical, mental and moral reform is undertaken, if such reform is at all possible. What, after all, is done in our prisons to reform the inmates? Little, if anything. We are still giving our whole attention to the crime instead of the criminal. We are still living in by-gone days when all criminals were herded together in one big square and allowed to intermingle: the desperate, the professional and the psychopathic criminal, the recidivist, and the less hardened, the first offender and the juvenile delinquent. Our jails, in particular, are in very truth schools of crime, a disgrace to civilization. We assume quite a different attitude towards disease. We are most careful to guard against contagion. Crime, in a sense, is a far more contagious disease and more dangerous to society. Why not make a careful diagnosis and classify criminals and then give them individual care or at least group treatment?

In his recent book, "Life and Death in Sing Sing," Warden Lawes remarks: "The reason that most of the studies of crime and the criminal have ended in blind alleys or fallacious and absurd theories has been that neither crimes nor criminals have been properly differentiated into types and classes and studied separately." (p. 34).

There is another partial but very satisfactory explanation for prison failures and riots and that is enforced idleness. Many convicts do not want to work. They would not be in prison if they did. But there are a good many others who do and they have no chance. In our penal institutions there are shops for printing, for making shoes, brooms, rugs, twine, overalls, etc., but they are kept going for only four or five hours a day. Why? Because the output would exceed the demand if they worked longer. The product, as a rule, may not be sold in the open market. Hence idleness and "an idle mind is the devil's workshop."

It is hard to understand just why the State should be prohibited from entering the market and competing with any other business unit, provided it does not wreck trade competition by underselling. I am aware of all the objections. But what are the advantages? In the first place, the men would be kept at work for at least eight hours a day. Besides, a fund would be created from which the prisoners might be paid some kind of wage. Upon their release, be it near or remote, they would not be sent out penniless with nothing to tide them over the first critical days or weeks but the friendly handshake of the warden, and his words of advice and warning. Moreover, the criminal father or husband might contribute to the support of his wife or family. It is his duty and not that of the innocent taxpayer.

But organized labor is in trepidation at the sight of convict hordes invading their territory. This is a bugbear, nothing else. For the product of convict labor is but a small fraction of the general output in any particular line, and for that reason is bound to have little, if any, effect on the labor situation. Even if it had some effect, may not organized labor be called upon to contribute its share to the diminution of crime which is an imperative need of society?

At the opening of the New York State Legislature in January, Governor Roosevelt advocated the construction of segregation prisons. He approved of the Baumes Law. I think he is right. It is not the Baumes Law itself but its mandatory penalties which call for condemnation. To make the transportation of a pint of liquor, or ninety cents worth of shoplifting, a felony is hardly reasonable. To condemn the criminal to life imprisonment for such an act, because it happens to be the fourth offence, is absurd. In the field of penology there should be no place for maudlin sentimentality. We have too much of that. Convicts gladly welcome such heart tremors with a sinister smile. These tremors may mean days or years of liberty for them. When tears are shed for the "unfortunate" man in prison, a few, it would seem, ought to be kept in reserve for the murderer's victim. People pity the mad dog who was kicked or killed but we have no pity for the neighbor who was bitten by him. Two wrongs, they retort, do not make a right and thereby beg the question.

The inmates of an eastern penitentiary get out a monthly magazine in which they make a pitiful plea for the square deal which many cruelly refused the law-abiding citizen. This same square deal they would refuse tomorrow, if they had the chance of liberty. A large number of crimi-

nals are cowards when brought to bay. They "pep" up their nerves for a most dastardly crime by some "shots" of heroin, but when the sleuth gets the jump on them with his gun, they sue for mercy: "Don't shoot!" They hope for respite and crave for pardon but they are invariably deaf to the same appeal made by an innocent victim overtaken penniless.

What then do I advocate in the matter of prison reform? Sterner severity? Not at all. Both extremes are futile. We are not reforming the criminal, and preparing him to take his place in society. We are turning him out as a liability instead of an asset.

If the writer were asked to plan a prison reform, it would be something like this. He would start by taking the warden out of politics altogether. In his place he would put a firm man with a sympathetic heart; one who thoroughly understands human nature and its impelling motives of action. He would demand of him a knowledge of penal problems, sanitation, hygiene, economics, criminology and ethics. He would prefer a man with a collegiate training, if possible, with the same qualifications. He would pay him and his officers a very good salary. It would be returned to the State sixty and a hundred fold. The penal institution would be located in the country. There would be plenty of work in the shop, or on the farm. The prisoner would be given a chance, or even compelled, to learn a trade. He would be paid for his work according to the financial ability of the prison and the good will of the legislature. This money, of course, would be kept for him on account. Stripes, lockstep and clanging cell doors with bars are a thing of the past. There would be no welfare league or self-government. The food would be nourishing, though not luxurious. Still, it would cost more than nineteen cents a day per capita, which is the allowance at Sing Sing.

Cooley writes in his "Probation and Delinquency": "Prison morale is dependent on three factors: work, food and well-directed leisure." Experience has proved him to be correct. Hence our prison would have classes for the unlettered, an instructive library for all, opportunities for development of artistic talent in music, painting, chiseling, etc. The Eastern Penitentiary of Pennsylvania has a large exhibit of marvels wrought by the inmates. Movies, band concerts, baseball or other sports, the use of tobacco, magazines would be granted according to the good judgment of the warden. Solitary confinement with bread and water for the refractory, loss of merits and privileges would find place in our prison.

The indeterminate sentence and parole would be applied to the first offender (with a few classes excepted) and to the mild recidivists only, not to the professional or hardened criminal. Skilled medical supervision and psychiatric treatment would not be neglected. Smuggling into prison by the grapevine method and graft would be far less frequent, since the personnel would be well paid.

Of course, the application of the above methods would not be universal. Discretion must be exercised in a prison. Social wrecks must obviously be beached and carefully guarded. The sea-going craft, however, numerous as they are, would receive constant individual repair

attention. Character formation, religious exercises, training in work and self-control would contribute mightily. Instruction in good citizenship and right conduct are other useful factors. A wise legislature would make the necessary appropriations to carry out the plan.

But is it not too ideal? Is it feasible? Ask experienced chaplains. The writer's experience and study has proved to him that it is not only feasible but imperative. But short-sightedness of legislatures, false economy, popular indifference and lack of understanding, contempt for the social leper, a mistaken policy of "lock 'em up, treat 'em rough and give 'em nothing," are so many hold-ups. We are far more alarmed at smallpox or mosquitoes than we are at crime.

Education

Religion for the Public-School Child

EUGENE J. CRAWFORD

WHETHER or not Brooklyn geographically considered deserves the opprobrium sometimes heaped upon it by bewildered externs, is beyond the scope of this article. However, all must agree that viewed as a unit of the Church the old Dutch hamlet of Bruekelin is quite lusty. The diocese of Brooklyn is the largest in the United States; its population of 900,000 surpasses several of the archdioceses of the country. Moreover, it is blessed with a vigorous Bishop whose brilliant talents are dedicated to a marked degree to the work of Catholic education.

When Bishop Molloy assumed the responsibilities of the episcopate 70,000 children were in the parish schools of the diocese under the capable direction of the Very Rev. Msgr. Joseph McClancy. The number is now well over 100,000, but even yet 70,000 children who should be in the parish schools are not there. Brooklyn has a large immigrant population, much of it at least nominally Catholic. The virtues of these people are many, and their faults likewise. In all charity we must admit that the chief characteristic of a large section is a stubborn inertia, which too often successfully resists any attempt to transform them into practical Catholics. Their children are winsome and attractive in their unspoiled childish innocence. They are docile and pliable, appreciative of even slight kindness and attention. Frequently beneath an uncouth exterior they possess an instinctive love of good and a ready intelligence which make it easy to plant the seeds of an upright Catholic life, if only a favorable opportunity presents itself. But just here is the difficulty—the indifferent parents, intoxicated by their suddenly acquired opportunities of making money, as a rule make no attempt to place these precious souls under proper guidance. They register them in public schools and leave them to shift for themselves as far as religious training is concerned.

Bishop Molloy, therefore, has been faced with the problem of giving proper training to 70,000 children whom it was difficult to reach. The ordinary means of the Mass and the Sacraments, the parish school or at least Sunday-school, could not function satisfactorily in this instance.

because most of these children seldom went to Mass or instructions. This statement may be a shock to some who know not our large cities and their problems, but it is true. A special means was necessary to come in contact with them. The Bishop deputed the Rt. Rev. Msgr. Timothy A. Hickey, pastor of St. Brendan's Church, to study the problem, and work out a system that would give at least fundamental training. In seven years, under the sustaining guidance of his superior, Msgr. Hickey has achieved notable success in solving this problem.

He first resurrected the Confraternity of Christian Doctrine, founded nearly 400 years ago by St. Charles Borromeo. It is enriched with many indulgences and all who assist in this work in Brooklyn must be enrolled in it. Although membership is restricted to no special class it quickly became evident that the only ones who could to any extent reach the children, were the Catholic teachers in the public schools. These good women accepted the invitation to membership in large numbers.

The plan of organization of the Confraternity is flexible in order to cope the more readily with peculiar local conditions. Only one general meeting of the teachers is held each year, and usually this gathering takes the form of a Communion breakfast. Last year twenty-two hundred teachers attended the breakfast and were addressed by Bishop Molloy and other Catholic and non-Catholic leaders in the educational field. The stimulating effect of these large assemblies is far-reaching. A few cents extra charge per plate provides the funds necessary for the ensuing year.

Every school has a member of the Confraternity who forms her fellow-teachers into groups and assigns them classes. She can quickly be reached by district supervisors, and these in turn are in contact with Monsignor Hickey. By this simple means any information or new course of action, is speedily made known to every Catholic teacher in the public schools of the whole diocese. Not so long ago the judiciary of New York State rendered an important decision when it decreed that an interruption of half an hour a week in the public-school curriculum, in order to permit the children to attend religious instruction, could not be construed as a notable interruption, and therefore was permissible. This slight hold was not made use of by Monsignor Hickey. He thought that more could be accomplished by a conciliatory spirit, especially during the first years of the work. Therefore he decided that the children should assemble after school on a certain day each week, and accompany their teachers to the local church, and there be taught by the teachers, under the direction of the parish priests.

One of the pleasing aspects of the work is the spirit of cooperation evidenced by non-Catholic principals. Here and there some opposition has cropped up, but in most cases it has disappeared when the director called upon the principal and explained the nature of the undertaking. Even more noteworthy is the unselfishness and the genuinely apostolic spirit of most of the Catholic teachers. It is consoling to watch these women spend themselves for the good of the children, after the strain of their day's work. Although some of the teachers have not risen to

this opportunity for strengthening the Faith, yet the record of the past six years is one of which the Catholic teachers of Brooklyn may be justly proud. Many thousands of little ones have received their first knowledge of our holy religion from their lips, they have been prepared for the reception of Holy Communion and Confirmation and have been taught how to lead a practical Catholic life. Of course, the efficacy of the work varies in different parishes. It has been found that the best results are achieved when an energetic priest is at hand to guide and direct the efforts of the teachers.

Ideal success has not and cannot be achieved, for there are too many obstacles in the way. For instance, the summer vacation frequently destroys much of the good accomplished during the school year. Again, a new principal, or the transfer of a zealous priest or of a self-sacrificing teacher to other fields of labor, often means that the work in the affected district topples to the ground, and must again be initiated by the director. At times he feels like Sisyphus toiling in vain. Bitter experience has taught him and his associates that their work is not a substitute for the parish school, but merely a stop-gap thrown into the breach in an attempt to stem the rising tide of irreligion fostered by a public-school system that cultivates the child's mind, but leaves his spirit stunted and undernourished. It is pitiful to consider that so much intelligent direction, wearisome labor, and unselfish sacrifice must be expended to attain comparatively meager results. The situation makes one long for the day when we shall see fulfilled the ideal, "Every Catholic child in a Catholic school."

Will that happy day ever come? Since the approval of the decrees of the Third Plenary Council of Baltimore by Rome we have placed half our children in parish schools, and these children live in the more wealthy parishes. In the rural districts, and in the poorer sections of cities, we have not accomplished much. Considering the demands of modern equipment and our slender resources, it appears that we must wait at least forty years more to house every child in a Catholic school. In the meantime from 2,000,000 to 2,500,000 Catholic children are growing to maturity without a Catholic education. What is being done for them? Some dioceses are doing even better than Brooklyn in giving week-day instructions, because cooperation with the public-school authorities is better systematized by law or custom. Here and there a well-managed Sunday school gives the modicum of training of which it is capable, but it seems to the writer that for the most part the training of these children is sandwiched in somehow amid the turmoil of a busy Sunday morning—that is, if the parents condescend to send them to Mass.

Is such Sunday-school training adequate to stem mixed marriages, birth control, indifference and the other evils that the Church must face in the next generation? The answer is obvious. The ideal, of course, is the parish school and we must steadily work to attain it. But in the meantime we must also try to provide something more than the typical Sunday school. This is what we are striving to do in Brooklyn, and what is being done in a number of our dioceses.

With Scrip and Staff

CARDINAL HAYES, making his eleventh annual appeal for the Catholic Charities of the Archdiocese of New York, pictured both the ideal and the accomplishment of Catholic Charity:

This supernatural concept of charity, in contrast to that which the world calls social welfare, our Catholic charities has proclaimed and adhered to during the past ten wonderful years. We appreciate at their true value the beneficent results of sane, progressive legislation, economic adjustment and princely private benevolence, but we would, if we could, have all this placed not only in the hands of the needy and the afflicted but also in the very Heart of Christ as a tribute to His infinite love and compassion for all mankind.

Praise be to our Heavenly Father Who has vouchsafed to bless so unmistakably our central direction of charities that, with justifiable gratification, we may call upon "a cloud of witnesses" to the progress we have made and the prestige earned in this our marvelous city of vast public and private benevolence. It is a mighty throng that annually harkens to the summons of the shepherd of New York, to make possible our unprecedented success: 283,591 contributors, 18,652 zealous solicitors, 9,354 voluntary workers the year round and 2,046 consecrated Religious, men and women.

These words were not spoken in boasting but rather in gratitude to the providence of God that made these things possible.

DO we, however, as Catholics fully realize the essential importance of charity in our religion? This question is asked by the Rev. John K. Sharp, of the Diocese of Brooklyn, in his recent book, "Aims and Methods in Teaching Religion" (p. 96):

Not only are the commandments to be taught, but the principles of virtue and the counsels of perfection must be emphasized. It is indeed bad pedagogy to stress sin rather than virtue. If the child is to acquire positive virtue, positive virtue must be stressed. Today, charity and justice, honesty and truthfulness are much dishonored. The knowledge, necessity and love of these virtues must be inculcated. Yet they have all but disappeared from our textbooks, though as distinguished from justice, they form half of the moral code. Therefore, charity and works of mercy need special attention these days. A knowledge of the function of natural virtues and motives also should be acquired.

In these words Father Sharp indicates that with all the improvement in the form of religious education that has been taking place in recent years, there is also need of considering carefully whether the ideal has been attained in its content.

This particular question is urged by a French layman, Dr. Robert Rendu, whose little booklet, "Gaps in the Teaching of Charity to One's Neighbor," has stirred up no small comment in France.

DR. RENDU'S thesis is plain enough. If there is any one thing, he says, that the Gospel teaches it is the supremacy of charity. Even if the love of God is infinitely loftier in its object than the love of our neighbor, Christ Himself teaches us that the two commandments cannot be opposed or separated. In view, then, of all the magnificent testimonies which the Gospels and the Epistles of the New Testament pay to charity, the drastic compelling words of Our Saviour, His denouncement of the Pharisees; the sublime hymn to charity of St. Paul, the words of St.

John, St. James, and St. Peter, it is incredible, says Dr. Rendu, that the positive virtue of charity occupies so little space in so many catechisms. He specifies as follows with regard to the catechism of one of the great French dioceses:

The question of charity is taken up in only three pages out of 224, or more exactly out of 128 pages. For an addition to 598 questions and answers of the catechism properly so called (pp. 23 to 150) there are ninety-six pages of abridged history of religion, liturgical year, and prayers. The three pages which concern the theological virtue of charity let us add seven which concern the negative duties of charity (thou shalt not kill; thou shalt not steal; thou shalt not bear false witness . . .) and we arrive at a total of ten pages in 128, which is very little.

In these ten pages are even a few of the numerous passages of the Gospel cited where there is question of the love of God and of one's neighbor? . . . Alas, no! The Gospel is quoted only ten times in the whole catechism and never with regard to the great law of charity. Of these ten passages of the Gospel three concern the institute of the Church, two the Holy Eucharist; of the five others Hell, the Lord's Prayer, and the Hail Mary, confession, indulgences and divorce.

Examination of the English penny catechism leads to better results, the Gospel being quoted fifty times, that is to say, five times more frequently; and the Strasbourg catechism is truly impregnated with Holy Scripture, the Old Testament and especially the New Testament being quoted 276 times.

In the 421 questions and answers of our own Baltimore Catechism, the New Testament is quoted directly seven times; indirectly, once; the Old Testament (indirectly), once. Two answers (311, 312) deal in general with the love of neighbor; two others (367, 368, under the Fifth Commandment) with specific duties; which teaching is amplified by the explanation of the Seventh and Eighth Commandments. Despite its brevity, however, the Baltimore Catechism affords the nucleus of a practical series of lessons on charity.

NOT only our practice, but our ideals may be affected, he conjectures, by such a slight stress on charity:

What is commonly understood as necessary to inculcate Christian habits in the young? I quote literally an article which I have under my eyes: It is to give them the habit of prayer, confession and Communion. What should he do who believes himself called to become a priest? "He should," answers the catechism (p. 144), "prepare himself for it by a life of innocence, piety, and industry." What are the qualities of an excellent seminarian? I open by chance the "Golden Book of the Diocesan Clergy of Lyons during the Work 1914-1918" and I see that these qualities are, "fidelity to rules, assiduity in work, piety and modesty." There is no question of charity in any of the three answers just given.

As an explanation of some of these omissions, the author conjectures that we have been particularly preoccupied in recent years with emphasizing those things which distinguish the Catholic from the Protestant. However, with the lessening of Protestantism's importance as a system of religious thought, there is a growing need of emphasizing those points which distinguish the Catholic from the pagan, from the materialist, the skeptic, and the sentimentalist.

DR. RENDU'S objections present a few points for criticism, at least in the matter of overemphasis.

The time, for instance, spent on instruction in the Sacraments, prayer, and the liturgy of the Church is far from being diverted from the teaching of charity; since it is through the Sacraments and through private and public prayer that charity is both taught and nourished.

Again, the teaching of charity is made difficult in these days by the prevalence of merely philanthropic concepts. You give your barefoot neighbor a pair of shoes, simply from an impulse of good will, but with no thought of the supernatural motive of the love of God. Such an impulse may provide Christmas dinners, but it will not produce a Cardinal Hayes or a Philibert Vrau (told of elsewhere in this issue). The attack on the Faith continues; and Christian charity must rest on an impregnable basis of solid supernatural Faith and Hope: on a thorough knowledge of Revelation and practice of the helps that the Redemption affords.

With all this allowed, however, we need a more extensive, a more intensive, and a more practically detailed teaching of charity in our religion courses. A recent Pastoral by Msgr. Landrieux, Bishop of Dijon, urges that the little ones be brought directly to the Gospel story at the very beginning of their instruction, and remarks: "The great gesture of John the Baptist should be the familiar gesture of the true catechist: 'Behold the Lamb of God!' pointing out the tabernacle, while explaining the Gospel." In common with the best catechists of all times, he wishes the child to see from the beginning the fundamental truths of the Faith as a whole in their relation to Jesus Christ, before the study of the separate teachings.

But, at the other end of the scale, the applications of charity and justice, and their relation one to the other, cannot be too thoroughly studied by our high-school and college youth. On the skill, the solidity, and the persuasiveness of such teaching depends the effect that those young men and women will exert in the modern world.

THE PILGRIM.

VOLUNTEER

He ploughed a little patch of land
And found his gladness there
In simple things that understand
A simple-hearted care.

He nursed a bit of plummy wheat
And braced the fruit-bent limb
And more were these than things to eat
For they were joys to him.

But there were barren fields to turn
And laden seed to sow
And farmer lads went out to learn
The things they didn't know.

Oh, hard it is to march away
And leave the heart behind
When all the fields are bright with May
And death is all you'll find.

And harder still it is to die
As gallant soldiers do
When far away a blue-edged sky
Holds all you ever know.

C. T. LANHAM.

Literature

Two Humanists and a Log Fire

JOHN LAFARGE, S.J.

ONCE upon a time I met a Humanist in the flesh—after I had been meeting a few of them in the spirit. He possessed the flesh quite amply, be it said; and showed no signs of being a "very porcupine hunched up against our familiar world." On this particular occasion, a chill, autumn day, I welcomed the substantial gentleman's invitation to enter his rustic bungalow. And when he sate me down before the glowing logs, and began to talk Babbitt at me, I soon saw that his mind had a real "center." That is to say, he had the will to discriminate. (I am not referring lightly to any cupboards or chests, but to good things of the soul.) There were books, well-selected and unusual; and just a few other objects of decoration or furniture that showed the poised taste, the ripened experience, which put him in the Humanist class. Most of all, there was that hearth fire.

What he did the rest of the year, when not estivating on the hill, I forget: the only essential point was that it was around Boston, not *of* Boston, Bostonly, and his name was Eliphaz. We found our common ground, soon, in the assaying of gold bricks. We concluded, with Professor Babbitt, that much of John Dewey's "richness of experience" is, in truth, a lean affair, since it is purged of the fatness that only a true concept of the spiritual can afford; and that his altruism is hamstrung by lending itself as a facile tool to scheming power. We found Mechanists dogmatic; we came to an agreement on the opaqueness of Emerson's pride; and we concluded that man, in the view of one gloomy contemporary, is simply an "eclectic animal in a universe which contains no ethical element." In other words, we had met by a wayside fire, where for a brief hour we jointly relished putting the flames to a few sticks of intellectual deadwood.

As long as our talk clung to "common sense," to experience and things immediately verifiable, we were together. The rift came when I questioned his method, for he objected to metaphysics.

"You reject the philosophic method," I remarked, "yet where is the merely experimental method going to bring you? You know how the question has been put by T. S. Eliot: 'We may be allowed to inquire where all this modernity and experimenting is going to lead. Is everybody going to spend his time experimenting? And on what, and to what end?' Isn't it simply skepticism in the end?"

"I see that point," concurred Eliphaz. "But am I to accept the goodness of this log fire, for instance, because some external mandate of the Creator declares it to be good; or because I—and all generations of wise men before me—found log fires meet and salutary?"

"Your very use of the words 'external' and 'mandate,'" I answered, "show the intellectual bridge that must be crossed if the Humanist is to enter the Land of Promise and not take a detour to the desert of doubt. There must be a definition of terms; a coming in from

the literary garden and a rolling up of sleeves for philosophy's laboratory."

"For instance," I continued, "you talk of 'dualism,'—meaning thereby the conflict of man's higher and lower natures. But the dualism of Christian philosophy, that between matter and spirit, gives us the clue to finding out *why* things are good."

"How is that?"

"Because it leads us to another dualism which is profoundly misunderstood by all modern thought: that of created and Uncreated Being. By losing the relation between these two concepts, between the dependence of the one, and the transcendence of the other, modern thought has lost the power of stating what is really meant by the *goodness* of any one thing."

"Suppose we confine ourselves to the goodness of the backlog," grunted Eliphaz, settling himself comfortably. "What has that to do with the Uncreated Being?"

"Because it came from Him, as the Source and the Exemplar," I answered. "As the Source, not simply as the Last Cause of a chain of phenomena leading up to the growth of a living tree and the burning of a dead one; but as the Source of that particular, specifically *human* (if we may say so) goodness of the backlog, burning on this particular homelike hearth, with you contemplating it."

"But, grand as is such a view, does not the Creator still remain outside of His creation? The infinitely True, or Good, or Beautiful: all seems to soar too far out of the closed human world; like those vast Brocken shadows which the electric light throws from the window on foggy nights, from which you close the shutters, and retire to the reading-nook. By calling these in to 'validate' the fireside, you seem to 'sublimate' the fireside out of existence."

"Which only proves again," I maintained, "that your Humanists need also the other side of the philosophic picture to complete it. God's Will, in the Catholic philosophy of life, is the real center of our life, for the simple reason that He made man, established man's destiny, and therefore Himself wills, with infinite love and infinite fitness, that man shall perfectly fulfil his own destiny. Hence, in finding God's will, and making it what Mr. Foerster calls a 'permanently valid ethos,' we are finding *ourselves*. For our concept of God's will is not that of some super-Positivist, a heavenly Czar, who orders for ordering's sake; but of one who, in the very fulfilment of His will, seeks the entire fulfilment to which our nature—considered in its relation to Himself and all creation—clearly points."

"But where does rational control, self-guidance, come in," asked Eliphaz, "if the Creator's Will is the center of our life?"

"Because not only has He kindled the light of reason as the guide both to knowing His will, and to setting in motion my own, but that, dwelling within us, He actively strengthens and perfects that light of reason in order that we may know our real natural good, and that we may know also the validity and the authority of that Divine Revelation without which we can only imperfectly under-

stand our true human destiny, and the *reason* for practising self-control. You yourself have acknowledged that *completeness* of view is of the essence of Humanism" (Foerster, "American Criticism," page 241; cf. T. S. Eliot, "For Lancelot Andrewes": "What, one asks, are all these millions, even these thousands, or the remnant of a few intelligent hundreds, going to control themselves *for*?").

"But does not the idea of a Revelation seem, again, to impose a pre-arranged order on human life, rather than to unfold its inner meaning from the center of human thought, contemplating and guiding itself?"

"If the Creator who planned the inner order, and the Divine Word revealing its ultimate significance, were not one and the same God, I might grant that," I replied. "But there is another step in this line of thought."

"Briefly, the Word of God, who was in the beginning, and in whom all things are, including log fires and Professor Babbitt, is also the Son of Man, who died under Pontius Pilate and rose to appear to, and cook breakfast for, His Apostles."

"The Creator has many doors into the creature's house. He enters it by His actual sustenance of the creature's being, and His cooperation with the creature's activities, as First and concurrent Cause. He enters it through His special disposition of our lives through Providence, all developments of which have relation precisely to our own inner destiny."

"Again, He enters it through the life of grace; through which the very highest in man is brought out, and guided to its purpose of complete manhood in Christ."

"Isn't that getting into the mystical?" objected Eliphaz. "I thought we kept free from mysticism in the Humanist tea party."

"It only shows," I observed, "that we need to deal with just such words as *mystical* when we reach our final reckoning on definitions. (Incidentally the Greeks did not turn up their classic noses at a little mysticism now and then.) But what is your particular quarrel with what you term 'mystical,' but what I should call 'supernatural'?"

"None on my part. But there is simply the Humanist sense that when you become 'mystical' or 'supernatural' you are leaving the realm of fitness and proportion, for the realm of 'enthusiasm,' of the de-centralized life."

"And it is just this fitting, this making-proportionate the scale of values in our lives, which is the work of the Holy Spirit, in the Christian conception. Christ, through the very fact that He was the Son of God and the Son of Man, was the Divine Humanist, reconciling in His own person just those contradictories between the finite and the Infinite, the proportioned and the unlimited, which vex your speculations. If Protestantism, which shut up each individual in himself (under the specious claim of bringing men 'directly' to Christ) did not still color Humanist thought, you would come readily to the conclusion that the human will, by being *Christ-centered*, finds its true poise in the face of the conflicting claims of the higher and lower values of life. And it is the work of grace to establish this center of universal mankind as the center of each individual."

"Sometimes I have wondered," remarked Eliphaz, prodding the remaining embers with his old brass poker, "if the youthful Christ used to bring faggots to that Nazareth hearth-fire, and then sit there in the evenings, with his parents, and watch all things in that house, and that town, and in the whole troubled Judeo-Roman world, take their places in due order around that tiny center of warmth. And I have also wondered, if I could somehow sit with Him there and talk the whole thing out, precisely what I should find at the center of His life."

"You would find, Eliphaz, that all the limits and checks of His own life fall into place with infinite fitness, precisely *because* at the center of His life is that on which our nature demands that no limit shall be placed, namely, Divine love. The hearth stone, at which He invites humanity to sit, and see the real inwardness of the world around us, from the smallest moth to the greatest migrations of history—is the mystery of His love. And were our own hearts, as G. R. Elliott says, not 'too proud to fight,' we could all warm ourselves at its enlightening fires."

I have not seen Eliphaz since. The sight of the smokeless chimney, as I passed the boarded-up bungalow in the dead of winter, reminded me of our hour of conferring. I myself wonder whether he, and the group whom he happened to represent, will find *their* way to the hearth stone

REVIEWS

Tramping to Lourdes. By JOHN GIBBONS. New York: P. J. Kenedy and Sons. \$2.00.

Readers of this Review will undoubtedly remember the sprightly articles about his travels which Mr. Gibbons has been occasionally contributing. This volume is woven out of the same material as those articles and it is written with the same subtle humor and with the same naivete that made his smaller pieces such precious reading. This is the story of a pilgrimage that was carried through with the high sincerity that used to inspire the medieval Catholic when he set forth on his foot journey to a shrine. It is a travel book that wends its way from North to South of France through parts rarely visited by tourists. It is, besides, a romance that sparkles with joyousness and is real in its true humanness. The events that led up to the book began very simply. John Gibbons was the father of a new arrival that was not doing very nicely. His wife, for whom he professes the greatest veneration and obedient respect, suggested that, perhaps, if he walked the 600 miles from St. Malo to Lourdes and prayed at the Shrine, Our Lady might deign to look favorably on the "infant." Mr. Gibbons agreed that the plan might move the Blessed Virgin to show her power in behalf of the child. Thus, he armed himself with his knapsack and was off. He would walk the whole distance, unless he was offered a "lift"; but he was not to beg a "lift" nor pay for a ride. His allowance was less than a dollar a day. He contracted to visit several other shrines along the route and say certain prayers at them. Some of these conditions were prescribed by the London *Universe*. But others intervened. Mr. Gibbons knew scarcely any intelligible French; he was totally ignorant of the country through which he would pass, or of the type of people he would meet; he did not foresee the heat wave that beat down on France at the time of his journey. Scarcely a day passed without its strange occurrence or its adventure, and there were thirty-three days. Mr. Gibbons met all of these with unalterable intrepidity. Of some of them he only guessed at the meaning; in regard to others, he was completely mystified. But he remained master of himself on all occasions, preserving that debonair impassiveness that he thought was required of a suburb-

anite Londoner in the land of the foreigner. He tells of his adventures with a rippling good nature, with fine bits of observation about peoples and places and things, and with an honesty that is totally disarming. Mr. Gibbons may sometimes feign to be more stupid than he actually is, but of the reality of his humility and of his religious sincerity there is no pose. He visited his shrines along the road, he finally arrived at Lourdes and said his prayers, and he returned to the "infant" safely, and found it benefited. His pilgrimage makes a book of remarkably interesting reading. It is notable in its way, and for that reason has been chosen by the Catholic Book Club as the book of the month for May.

F. X. T.

The Philosophy of Art. By CURT JOHN DUCASSE. New York: The Dial Press. \$3.50.

Intelligently dissatisfied with most modern theories of art, the author of this very careful treatise seeks to work out a philosophy of his own. That he has difficulty in this latter, can surprise no one; since the theory of art is elusive and "thin," in proportion as art itself is immediate and compelling. The systems of Tolstoy and Veron, the chameleon-like Croce, Parker and his wish-theory, Schiller, Spencer, Professor Dewey, all are aptly and briefly dissected. Craftsmanship and play are skilfully distinguished from art; connoisseurship from criticism; appreciation from interest in technique. In presenting his own doctrines, however, he labors under a two-fold disadvantage. Considering the object of art, he cannot bring himself to agree to any purely objective beauty. "Judgments of esthetic value, . . ." he holds, "are not universally and necessarily valid, but on the contrary valid, except by chance, only for the individuals who make them." Hence to all principles of criticism, without exception, he can assign only an analytic value. Considering the subjective side of art, he experiences the difficulty common to modern philosophers, of disengaging concept from feeling. His idea of the artistic interpretation of nature—or of the "esthetic contemplation" on which interpretation is based—seems to be purely of feeling-values. (Page 195: "none but a hedonistic theory of values is sound.") So that while clearly and consistently—often wittily—pointing out the contradictions into which those critics fall who would reduce beauty to scientific formulae, or artistic production to mental analysis, he does not indicate the difficulties that arise from going to the opposite extreme. Such difficulties arise not from allowing the feeling and emotional element a wide, a predominant function in art; but from the *total* exclusion of the universal and intellectual elements. It is precisely in the field of religious art, which this treatise does not touch upon, that such total exclusion produces its greatest critical perplexity. And this perplexity (witness the Cubists!) is more felt today than might at first sight appear. One cannot help feeling that if Professor Ducasse could take a year off from Brown University, and devote himself to a thorough study of the Scholastic theory of imagination, perception and concept—with perhaps some further enlivening study of the actual theories of the artists themselves—he would, with his love of accurate definition, be able to produce an esthetic more thoroughly satisfying to his own inquiring mind.

J. L. F.

Lincoln. By EMIL LUDWIG. Boston: Little, Brown and Company. \$5.00.

Lincoln at Gettysburg. By WILLIAM E. BARTON. Indianapolis: The Bobbs-Merrill Company. \$4.00.

No doubt it was inevitable that Herr Ludwig should, sooner or later, turn his attention to America's martyred President. For Abraham Lincoln is an attractive figure for the professional biographer. It is not difficult to find in him what Phillips Brooks called "the goodness of true greatness and the greatness of true goodness." Emil Ludwig, therefore, having disposed of "Goethe," "Napoleon" and "Bismarck," and even having attempted his "new historical method" with the life of "The Son of Man" naturally turned to another ready-made subject which would easily yield to the "elementary story-like method" and satisfy a professional biographer and an uncritical reading public. The

German biographer is well equipped for his trade. With a few standard works for safe and easy reference, with a tourist's knowledge of the American background, with a journalist's instinct for salient, characteristic and provocative features, and with a novelist's sense of dramatic values, Herr Ludwig was insured against failure. His work would undoubtedly satisfy the European readers who knew little of the Emancipator and it would be sure to instruct the superficial intelligence of the American *bourgeoisie*. With Lincoln finished, no doubt, Herr Ludwig is already at work on some other profitable figure; let us say, Franklin. The critic has been detoured from almost every avenue of approach to this biography for abecedarians by the author's shrewd preface in which he warns the reader that he has nothing new to offer except another example of his "new historical method" and entreats the reader, at the same time to judge the book as a whole and "not to be too critical of minute parts." Out of deference, then, to this request one can only recall that the "new historical method" holds to the well-trodden highway and avoids every possible danger of a pitfall. The result is, inevitably, granted a good stylist, an interesting story that gives a fairly good summary of what others have written at greater length, and an attractive setting with quotations and telling anecdotes. This method applied to Lincoln has produced a book that may serve to introduce many readers to the story of a life that holds its own attractions. In sharp contrast to this new method stands out the work of William E. Barton, which is a painstaking, yet readable study of a particular phase of Lincoln's activity. Dr. Barton has written a book of more than 250 pages about an address of less than 250 words. Furthermore, he has succeeded in making these pages interesting as well as scholarly. "Lincoln at Gettysburg" examines what Lincoln intended to say; what he said; what he was reported to have said; and what he wished he had said. Dr. Barton has given generously of his time to patient, thorough and sympathetic research. His book, however, is not intended merely for beginners. J. J. B.

BOOKS AND AUTHORS

Home and Gardens.—A very practical little book, intended for suburbanites who want to beautify the grounds has been prepared by Leonidas W. Ramsey in "Landscaping the Home Grounds" (Macmillan. \$2.00). The author is not only well qualified by academic training and long practical experience to prepare such a work, but he has also made a nation-wide survey for the American Association of Nursermen to determine the need of cultivating and beautifying the home grounds of this country, which has been of great benefit in the writing of this book. For it has shown the author the need of such a book and the method of presentation which would be most helpful for the untrained and inexperienced gardener and landscape artist. The directions are clear, simple and practical. Illustrations, charts and diagrams make landscaping appear as an attractive outdoor game.

"Gardening in the Lower South" (Macmillan. \$5.00), by H. Harold Hume, is a more technical treatment of the subject for those who have had horticultural experience. Furthermore, it is concerned with the vast area that begins with the region surrounding Charleston, South Carolina, and extending southward along the Atlantic Coast and westward around the Gulf of Mexico. Here, "gardening is a twelve-month undertaking, for the blooming garden the year around is entirely possible and perhaps more than elsewhere success depends on a knowledge of plant adaptation, seasons, time of planting, soils, the wise use of commercial fertilizer in the feeding of plants and taking advantage of climate rather than working against it." This knowledge is well provided by the author in a clear style, reinforced with many illustrations.

While "The Home-Owner's Manual" (Century. \$2.50) contains chapters on planting and care of the grounds, it aims not only to make the householder his own gardener, but his own electrician, carpenter, plumber, and jack-of-all-trades. Dorothy and Julian Olney give advice on any problem which might confront one in the care and beautifying of the home and its sur-

roundings. This book will add enjoyment to the many little odd jobs that are often required about the home.

Torrents and Dark Spaces.—Melville Cane tosses his second book of poems, "Behind Dark Spaces" (Harcourt, Brace. \$2.00), through the hoop with somewhat of a flourish. The book is made up of a series of short, impressionistic verses. These do not drill to the bedrock of the profound, neither do they float like the "wanton gossamer" of some of our "delicate" poets. They are pleasant, wholesome verses which may well be packed in the summer grip for an entertaining hour at the cottage. Mr. Cane's list of titles is characteristic of the poets who waver between the feeling for nature in its nest, and the desire to keep abreast of the skyscraper Solomons. This poet tries both, but favors the former.

In his new book of poems, "The Torrent and Other Poems" (Loyola University. \$1.50), Father Garesché walks solemnly, and in deep meditation. The title poem is quite characteristic of the general movement of the book: the interpretation of God as His work is manifested in nature. This motive is embroidered with enchanting imagery, and smooth, musical lines. One is often captivated by the simplicity of the diction. The theme is usually delivered in swift, climactic thrusts, poignant in their powerful significance. Woven among these virtuous things is a sincerity which gives the entire book a most solid and satisfying background. There can be little question as to the authenticity of Father Garesché's conceptions. His eyes are open, wide open, to the beauty of life where life is taken for its true merit, and when the finger of God is seen moving through it.

Historical Reviews.—The April number of *Mid-America*, the historical review published by the Illinois Catholic Historical Society, opens with a memoir of Adolph F. A. Bandelier, the archeologist of the Southwest, by William Stetson Merrill. In "An Episode in Quebec-Louisiana History," the Rev. Dr. P. W. Browne relates the career of the third Bishop of Quebec, Louis Francois du Plessis de Mornay; the Rev. W. R. Corrigan, S.J. then gives a paper on "Propaganda and the Suppression of the Jesuit Relations;" the Rev. Charles F. Griffith details the "Catholic Beginnings in Southeastern Iowa" and the Rev. Gabriel Tous, T.O.R., offers a translation of the diary of Espinosa relating to his entry into Texas in 1716 and now published for the first time.

The United States Catholic Historical Society in its XIX Volume of *Historical Records and Studies* publishes a reproduction of the famous Codex Saville together with an article on "The Codex Saville: America's Oldest Book," by Mariano Cuevas, S.J. To the same volume, Thomas F. Meehan contributes scholarly papers on "Archbishop Hughes and Mexico," "The Centenary of American Catholic Fiction," and "Two Pioneer Russian Missionaries." Francis X. Talbot, S.J., writes on "Blessed Isaac Jogues," and Grace H. Sherwood recalls the "Beginnings of Government in Maryland." There is also an interesting account of the presentation to His Holiness Pope Pius XI of the beautifully bound copy of "Doctrina Breve" reproduced in facsimile by the United States Catholic Historical Society.

In the April number of the *Catholic Historical Review* Dr. Leo F. Stock, in a paper on "Catholic Participation in the Diplomacy of the Southern Confederacy," gives a very novel and interesting chapter of Civil War incidents. Heretofore stress has been laid on the Hughes diplomatic mission abroad on behalf of the Union cause. Now the other side has a show, and the details are informative. Other papers are: "The Lateran Concordat with Italy," by Philip Bernardini; "Popular Church Building in Medieval France," by Hewitt B. Vinnege, and "The Reformation at Cambridge," by Lawrence K. Patterson.

The foundations of the American diplomacy of the Comte de Vergennes are outlined by John J. Meng, in the leading article of the latest *Records* of the American Catholic Historical Society of Philadelphia. The continuation of the history, "Sisters of the Third Order of St. Francis, 1855-1928"; "Rear Admiral James Hoban Sands," by Marian Sands Harris, and "Letter of Antoine Charles du Houx," are other features of this number.

The Great Meadow. The Million Pound Deposit. The Avenging Ikon. Shepherd of Israel. Those Were the Days.

Elizabeth Madox Roberts uses successfully three worn-out literary modes in "The Great Meadow" (Viking. \$2.50). Where the local colorists of the 1900 period failed, she has succeeded; where the writers of pioneer days lost contact with life, she has managed to create human beings; where those who sought for atmosphere by the use of archaic words and expressions forgot the larger issues, she has managed to preserve these in proper proportions. The breath of primeval forests, the courage of simple but great souls, the lurking dangers, woodlands and cane breaks, take shape once more. The heroine, Diony Hall, coming from a family of Methodists, imbibes her religion from her mother and her love of learning from her father. The influence of her father's thought is traced throughout the book. The thought of Diony seizes on everything far and near, and it is through this thought that the book achieves unity. As a consequence the local color, the archaic language, the quaint expressions, the life of the pioneers fall into place in a natural but subordinate fashion. The author fails only once or twice; notably in the long episode of Diony's husband among the Indians. But Miss Roberts has escaped many pitfalls, and has created a real character in Diony.

It is well for the reader to be warned that "The Million Pound Deposit" (Little, Brown. \$2.00), about which E. Phillips Oppenheim has written such a splendid story, has nothing much to do with cash, but is chiefly concerned with a formula for making artificial silk. The formula is stolen by six men and the search is started. While the plot has nothing new to recommend it, there are many original twists and turns to give it unusual interest. The characters are well drawn and their actions are carefully motivated.

The superstitions of a simple people are used as a means of guarding a secret hiding place which is shielded by an image that is said to bring death to those who attempt to steal it. This gives a sense of security to the men who spread the story of "The Avenging Ikon" (Dutton. \$2.00). But curiosity or the greed for treasure is almost certain in some individual cases to overcome superstitious fears to the extent of risking life in a bold experiment. Who was the individual who attempted to steal the avenging image from the apartment of Prince Sogdiana? Charles Barry brings his favorite detective to work on the case; and Lawrence Gilmartin of Scotland Yard, with the help of Monsieur Dumoulin and "Hall-Mark Jimmy" succeeds in ferreting out a band of dangerous schemers. No one who has followed Gilmartin at work will be surprised at his latest victory.

Leonora Eyles attempts to justify the liberties she has taken with the inspired story of Moses as told in the Book of Exodus and retold now in her own account of the "Shepherd of Israel" (Harcourt, Brace. \$2.50), by this naive statement: "Possibly some readers, accustomed only to the Bible narrative, will find fault with my departures from it. But here again there are considerable difficulties, for on almost every page of the book of Exodus the commentators say, 'This incident . . . this ordinance . . . was obviously the work of post-exilic days.' So one is forced back to one's imagination." With this attitude the author builds up a fanciful, Egyptian Moses, with the supernatural entirely eliminated. The book is not even interesting as a specimen of the author's powers of imagination.

It is no simple task to catch in a critical net such an elusive book as "Those Were the Days" (Dutton. \$4.00), by A. A. Milne. Each article is a new facet that shines with a new whimsy of character. From 1906 to 1914 in *Punch*, under the initials A. A. M., the author of this book taught the world how to laugh with him. These early contributions were but little scenes from everyday life: a sketch of a group at play, a portrait, often of himself, but in back of them all one could always hear the scratching pen and the chuckling writer. This collection might be placed with the Sir Roger de Coverley Papers, but A. A. M. is really not bent on reforming the foibles of those with whom he brushes elbows. One regrets that the price of the book will undoubtedly limit for a time the number of readers which this book is intended to cheer.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Christianity at Yale

To the Editor of AMERICA:

The Associated Press on Holy Thursday carried this chronicle:

Special Good Friday service will be held during the noon hour tomorrow at Battell chapel, Yale's place of worship, but students will be unable to attend unless they are willing to have a class cut credited to them.

The university faculties have denied a request made by the undergraduate chapel committee and the undergraduate board of deacons that classes be omitted from 12 to 1 o'clock tomorrow [Good Friday] to permit students to attend the services. The faculties' action today was commented on in a letter to the *Yale Daily News* by Rev. Elmore M. McKee, university chaplain, and criticized in an editorial by the *News*.

In his letter the Rev. McKee said that the request for the suspension of classes was based on the conviction that "since Yale is a Christian institution growing out of a charter with the strongest kind of Christian emphasis, it would be in keeping with its traditions and purpose to give formal recognition to one of the greatest days of the Christian year."

"I am thoroughly convinced," the letter continued, "that the committees were not in any way motivated by the desire to get exemption from classes but by the desire to accord appropriate honor to what they believe to be the central fact of history, namely the life of Jesus of Nazareth, including His death under conditions most significant for all time."

Commenting editorially on the university's refusal to suspend noon classes for the special services, the *News* said:

"The curious thing about the situation is that it allows recitations to be omitted on the days of the Harvard and Princeton football games, but declines to allow one hour for the observance of Good Friday. Few will question the desirability of football holidays, but attention should likewise be given to serious and historic occasions such as that connected with the death of Christ."

The writer of the *News* editorial is to be commended for his common sense, his reverence, and his courage. It is all the more regrettable, then, to turn back the file of the *News* to April 15, Tuesday in Holy Week, and read at the top of the editorial page, in a daily column evidently meant to be humorous, a nasty and offensive verse about St. Francis of Assisi.

And on the front page of the same issue, under a large headline, appeared the following announcement:

Judge Ben B. Lindsay, famous juvenile welfare director of Denver, will speak in Lampson Lyceum tonight at 8 under the auspices of the Liberal Club. Particular interest and importance are attached to this occasion since Judge Lindsay will not only tell of his twenty-eight years of interesting experiences in the social and political life of a typical American city, but will explain the subject of companionate marriage, of which he is foremost sponsor. He will also discuss some facts which are not taught in schools.

No comment is necessary, except perhaps the brief and obvious one that any "Catholic" parent who sends his son to Yale nowadays ought to be examined either by a skilled confessor or by a lunacy commission.

Cheshire, Conn. WILLIAM THOMAS WALSH.

"The Thirties in History"

To the Editor of AMERICA:

May I, too, offer tardy correction to the article, "The Thirties in History" in the issue of AMERICA for February 8? It concerns the rebellion in Belgium.

First, the union of Holland with Belgium was not a geographical arrangement so devoid of ethnical considerations as the author seems to think, for the Flemings and Dutch belong to the same Netherlandish people or race.

Secondly, that "bigoted King of commercial Holland" was nevertheless one of the protectors or patrons, if not one of the founders of that big industrial plant of John Cockerill at Seraing near Liège.

Thirdly, that "the Flemings and Walloons rose in rebellion"

is not true, for the Flemings did not rise at all, if one takes "rebellion" in its true sense of "nation-wide uprising." In fact, the rebellion was not even a Walloon business, but essentially a French business, as we may conclude from the writings of one of the fathers of the rebellion, Charles Rogier: "*Les efforts de notre gouvernement doivent tendre à la destruction de la langue Flamande pour préparer la fusion de la Belgique avec notre grande patrie la France*" (Cf. a report of a lecture on that question, in the Catholic daily, *De Tyd*, of Amsterdam, for January 31 last).

Therefore the principal grievance of the Activists is not the failure of the Government to provide a wholly Flemish University in the country, as stated in the issue of *AMERICA* (Chronicle) for February 22. No! they fight for cultural and economic liberty, etc., and even for the total political independence of the Flemish people.

Curaçao, D. W. I.

REGINALD DELLAERT, O.P.

Journalism in Catholic Schools

To the Editor of *AMERICA*:

In a communication in the issue of *AMERICA* for April 12, Pug O'Baden, of St. Louis, speaks of Catholic schools of journalism. Recently I had occasion to write a thesis on the development of Catholic journalism in the United States (1789-1930), part of which was devoted to journalistic education under Catholic auspices. It was a revelation to me to learn the number of Catholic institutions of higher learning in which journalism is being taught in the United States.

The following list of such schools may be welcome:

Colleges or Schools of Journalism

Marquette University, Milwaukee.

The University of Notre Dame, Notre Dame, Ind.

The Creighton University, Omaha.

Departments of Journalism:

The University of Detroit, Detroit.

St. Edward's University, Austin, Tex.

St. Mary's University, San Antonio, Tex.

St. Mary's College, Notre Dame, Ind.

Fontbonne College, St. Louis.

Courses in Journalism (usually under Department of English):

St. Joseph's College, Emmitsburg, Md.

Marygrove College, Detroit.

Saint Mary-of-the-Woods, Saint-Mary-of-the-Woods, Ind.

Mount Saint Vincent, New York.

Manhattanville, New York.

Notre Dame College, South Euclid, O.

Saint Joseph's College, Hamilton Co., O.

Duchesne College, Omaha.

Clark College, Dubuque, Ia.

Home Study Courses:

Loyola University, Chicago.

There may be still other universities and colleges offering courses in journalism, but it has been impossible to elicit a reply from others than those listed above.

Yonkers, N. Y.

APOLLINARIS BAUMGARTNER, O. M. CAP.

A Million Such Readers!

To the Editor of *AMERICA*:

I should gladly sign John Sullivan's petition urging more contributions from Father Feeney, who has a finely furnished mind and the touch of an artist.

But I must not stop here without a word for the many other contributors who always keep *AMERICA*'s circulation out of danger.

I subscribed for *AMERICA* when I heard it was about to be published and before the first copy was issued. Never a year goes by but that some one issue is worth the year's subscription.

Where else can one get such a view of what the world is doing as in *AMERICA*'s world-wide weekly survey?

Where such editorials, timely, sound in philosophy and in morals, and with that high courage which fears not to strike directly and powerfully at the evils of the day?

Its contributed articles show high standard of excellence. Its book reviews are dependable. My own library grows almost exclusively upon *AMERICA*'s recommendations.

AMERICA's every number out-ranks any other publication that I know.

If *AMERICA* had a million readers, our beloved country would endure and survive assaults of usurers, pseudo-scientists, prohibitionists, racketeers, half-baked philosophers, syncopated music, bureaucracy, pornographic plays and books, the lunatic fringe of welfare workers and the whole brood of the yelping variety of patriots.

Mount Vernon, N. Y.

WM. C. ARCHER.

Catholic Statistics

To the Editor of *AMERICA*:

Catholic statistics again! We are being informed that we now number 20,078,202, an increase of 83,944 during the past year. Deducting the number of converts, 38,232, we have an apparent natural increase in the Catholic population of 45,712 among twenty millions!

Are Catholics emigrating in large numbers? Are the defections from our ranks so alarming? Is the birth rate approaching the vanishing point? Or are the statistics awry?

St. Louis.

H. H. R.

John Michael Costello

To the Editor of *AMERICA*:

In answer to the communication of the Rev. John Porubsky, in the issue of *AMERICA* for April 26, I would inform him that there is a copy of "The Life of John M. Costello" in the library of St. Joseph's Seminary, at Dunwoodie, N. Y.

Washington.

(REV.) JOHN M. COSTELLO.

[*AMERICA* is informed that another copy is in the library of St. Charles College, Catonsville, Md.—Ed. *AMERICA*.]

"Unemployment"

To the Editor of *AMERICA*:

The writer, a white-collar worker, wishes to express her heartfelt thanks for the outstanding article on "Unemployment," appearing on the editorial pages of the issue of *AMERICA* for April 5. She recommends its reading to every justice-loving, forward-looking Catholic in the United States. And, after they have read it, she further suggests that those who appreciate its importance, address their representatives in Congress on the matter of unemployment, reminding them in the words of this splendid editorial that "there can be no such thing as prosperity by Presidential proclamation," but that it is their duty to "study, to ascertain the facts and to supply the remedy."

San Francisco.

ELEANOR LEE.

But He Knows What It Means

To the Editor of *AMERICA*:

It must be grand to be the Editor of a high-class Review. Think of the opportunities he has to add to his own vocabulary if he is careful to extract unusual words from the writings of his contributors, such as "orgiast" on page 39 of the issue of April 19, which must be authoritative since the writer appears to be a learned man having Latin at his command, it would seem, and showing, or, at least, implying that he is familiar with French even to the extent of treating us to *outrécuidance*.

Outrecuidance must be good, since it shows partly what was wrong during the last ten years, whereas we might have thought "presumption" had been one of the faults of the youth of the period.

Seattle.

W. B. PHILLIPS.

Subscribers are reminded to send to The America Press, 461 Eighth Ave., New York, timely notice of permanent change of address or of a temporary summer address. To ensure prompt execution, care should be taken to send such notices, not to the editorial offices, but to the business office, at the above address.